

the Chaplain



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**SEPTEMBER-OCTOBER
1970**

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**A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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Back Cover: Part of the administration building of Tokyo Union Theological Seminary, Tokyo. Photo by Robert F. Hemphill. (See page 25 for story.)

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

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are from the Revised Standard Version of the Bible.***

Editor's Notes

THE COMPULSORY CHAPEL LAWSUIT

SIX years ago the General Commission in a formal statement urged the Department of Defense to withdraw compulsory chapel attendance requirements at the service academies. It was obvious in the early sixties that time was running out on this issue. In the absence of timely and satisfactory administrative action civilian churchmen knew that a serious confrontation was predictable in the years immediately ahead. Students at the academies sooner or later begin to reflect the influence and concerns of the larger, civilian society from which they come. American society in general and religious opinion in particular had moved beyond the point where it could continue to ignore coercion by an arm of government in this sensitive area of religious practice.

Now we have experienced the first stages of a lawsuit in this issue. Perhaps litigation is the only means by which this particular matter could be settled, in spite of the adverse effect of such a lawsuit on public support for the overall religious programs in the armed forces. Such a conclusion, however, raises once again some long thoughts about the recurring need for stronger advisory roles in religious matters in the military. The religious bodies which voluntarily supply generous numbers of chaplains to the military have reason to wonder whether the advice of their senior chaplains is being heard within the military structure. They have reason to wonder why their accredited civilian representatives are not consulted on issues which carry such important religious implications both in and out of the military.

In a pluralistic society no agency of government can wisely or safely deal with broad religious policy issues on the basis of simple command de-

cisions or the personal preferences of administrators. Long-range viability and public support are secured only by consensus and sensitive accommodation through responsible consultation with the participating groups.

No doubt military and civilian leaders in the Department of Defense and in the separate services receive a veritable glut of advice, both solicited and gratuitous, on a vast range of subjects. They cannot respond to all of it and even after all the best advice has been assembled they must make the final decisions, weighing and considering factors which may be unknown to even the best advisors. However, in the last ten years there have been a number of substantial issues which have troubled the chaplaincy and the religious programs for service personnel, and in no instance has there been a recognized, expeditious or orderly way in which to bring the legitimate concern and relevant counsel of the civilian religious bodies to the effective attention of leaders at the upper decision levels. The compulsory chapel issue is only a single instance in a series of awkward situations which seem always to be faced on an ad hoc, and frequently on an after-the-fact, basis by the religious bodies. At the very least this treatment is discourteous. These bodies voluntarily recruit and supply several thousand chaplains for the armed forces and therefore they are sensitive to and immediately affected by decisions and policies which generate adverse public opinion concerning the religious program in the military. The appointed representatives of these groups are intimately acquainted with America's religious moods, trends, leadership and problems. Their counsel is relevant and important if the chaplaincy and the religious programs in the military are to retain the confidence and support of America's religious bodies. The churches, of course, are heard eventually on all issues to which they decide to speak in this area, but the informality and the looseness of the existing arrangements for consultation are not a credit to either the religious bodies or the government. The existing situation is neither responsible nor efficient.

Once again, and this time in a lawsuit on a religious issue, we have been reminded that a disservice is being done to the religious programs in the military by not having a recognized, responsible and more orderly liaison and consultative relationship between the Department of Defense and representatives of the religious bodies participating in the chaplaincy.

—A.R.A.



Dag Hammarskjöld

Profile of a Servant

By Karl A. Olsson

IN September the world will observe the ninth anniversary of the death of Dag Hammarskjöld, Secretary General of the United Nations from 1953 to 1961.

Twenty-five years ago when the United Nations was organized it seemed the brightest hope of an earth exhausted by six years of war which had cost millions of human lives and untold billions in destruction. Since that time the hope has been dimmed by international power plays which have left the UN on the sidelines; as this is being written the UN has almost nothing to say about the crisis in the Middle East or about the worsening situation in Southeast Asia.

Despite these evidences of powerlessness, however, the United Nations has done much more for world peace and peaceful coexistence than its traducers will allow. The stability which now exists between the major world powers (exclusive of Red China) can be attributed in part to the UN. At its worst the UN has provided an opportunity for meaningful delay of international confrontations; at its best it has been a genuine instrument of peace and a true spokesman for the international political conscience.

Crucial to the peace-keeping role of the United Nations have been the character and political acumen of its chief executive. Among these no one attained the eminence of Dag Hammarskjöld. His understanding of the stance of the international public servant and his willingness to effect that stance wrote a new chapter in world diplomacy and generated a hope—however faint—in the possibility of world citizenship and a world community.

It is impossible within the compass of a few sentences to do more than touch upon Hammarskjöld's service to the world in his capacity as Secretary General. Henry P. Van Dusen has summarized it well. Hammarskjöld's role sent him

out across the earth, again and again, to every continent and more than eighty countries. In the eight and a-half years, he left his headquarters seventy-six times on missions of shorter or longer duration—first to China, six times to the Near East, three times beyond the Iron Curtain to Moscow, Prague and other east European capitals, twice to southern and eastern Asia, once around the world via Australasia and the central Pacific Islands, twice to South America, in the last years six times to virtually every part of the African continent, not to speak of scores of visits to Geneva and other western European capitals and frequent short trips in Canada and the United States.¹

He seems to have seen his task as twofold: the scrupulous execution of all the mandates given him by the Security Council and the General Assembly; and the initiating of a number of personal diplomatic actions in which without any special mandate he did what he thought best for the peace of the world. This kind of private diplomacy which found Hammarskjöld visiting Peking on behalf of imprisoned American airmen or conversing with South African officials about racial harmony after the latter had turned down any sort of formal conference with the Security Council, led Arthur M. Schlesinger to describe the Secretary General as a "secular pope." "Hammarskjöld," writes Schlesinger, "charged this conception (of the task of the Secretary General) with the quasi-messianic passion of an extraordinary personality. Half international civil servant in the tradition of the League of Nations, half Scandinavian visionary . . . he sought to make the UN the chosen instrument of mankind in its quest for salvation."²

During his time as Secretary General Hammarskjöld earned the reputation of a superb conciliator. Both in his formal dealings with the United Nations and in his more personal encounters with heads of state he manifested "a brilliant gift for evoking unanimity."³ This ability to conciliate was rooted in a rare objectivity nourished not by moral sterility but by deep spiritual commitment. Hammarskjöld belonged to no man because

On October 1, 1970, Karl A. Olsson will assume a newly-created post as Director of Leadership Training for Faith at Work, Inc. an interdenominational Christian agency with offices at 279 Fifth Ave., New York City 10016

Dr. Olsson recently resigned as President of North Park College and Theological Seminary in Chicago, a position he had held since 1959. In his new post he will be primarily concerned with developing effective lay and clergy leadership for local churches and communities throughout the United States. He served as an Army chaplain in World War II and Korea. From 1965-1969, he served as chairman of the General Commission on Chaplains.

he belonged to all men. It was this detachment from particular parties and interests, this calm at the center of his being, which so infuriated Khrushchev that, in October, 1960, he demanded that the post of Secretary General be abolished in favor of a Trojka—a collective body of three officials. “To avoid misinterpretation,” said Mr. Khrushchev, “I want to affirm that we do not trust Mr. Hammarskjöld and cannot trust him.”⁴

Khrushchev's lack of trust in Hammarskjöld arose from his feeling that the Secretary General through his imperturbability was playing the West's political game. But what Khrushchev was encountering was not Western (i.e. American) diplomacy but something far deeper and older, the spirit of which he lacked the sensitivity to grasp.

THE source of this spirit was largely unknown even to the intimate friends of Hammarskjöld until the discovery after his death of his spiritual diary—a collection of jottings on his faith gathered over four decades and kept in utmost secrecy. Hammarskjöld called them *Vägmärken*, literally “sign posts” but rendered *Markings* in the English translation.

Markings clarified what had been a mystery to many of Hammarskjöld's friends and acquaintances during his arduous public life, the cause of the remarkable fusion of intense public activity and deep personal repose. The diary revealed that Hammarskjöld's effectiveness as a world servant, as a conciliator, and as a stabilizing presence was rooted not only in a clear intelligence and a well-disciplined character but in a profound religious commitment. The fact is that Hammarskjöld had revealed the nature of this commitment in 1953 when he appeared in a series of radio talks arranged by Edward R. Murrow and subsequently published as *This I Believe*. In this talk he spoke of his double heritage: the demand for self-less

public service to one's country and to humanity which he received from his father and the belief transmitted by his mother's side that all men are equals as children of God. He also revealed that the family inheritance had been enriched for him by his contact with the mystics, particularly St. John of the Cross, and with Albert Schweitzer. In a forceful way he related the life of the public servant to the life of inwardness, thus witnessing to the world of the course he had been called to follow.

But the explanation of how man should live a life of active social service in full harmony with himself as a member of the community of the spirit, I found in the writings of those great medieval mystics for whom "self-surrender" had been the way to self-realization, and who in "singleness of mind" and "inwardness" had found strength to say yes to every demand which the needs of their neighbors made them face, and to say yes to every fate life had in store for them when they followed the call of duty, as they understood it. Love—that much misused and misinterpreted word—for them meant simply an overflowing of the strength with which they felt themselves filled when living in true self-oblivion. And this love found natural expressions in an unhesitant fulfillment of duty and in unreserved acceptance of life, whatever it brought them personally of toil, suffering—or happiness.

I know that their discoveries about the laws of inner life and of action have not lost their significance.⁵

But unambiguous as this statement was, it seems to have gone largely unobserved by those who heard or read it. To most people Hammarskjöld was not considered a religious man until the original version of *Markings* appeared in Sweden in 1963 and the truth of the matter was literally rammed home.

The "open secret" of Hammarskjöld's devotion to God probably remained a secret for two reasons. The first is that radio *Credo* appeared in 1953 when Americans did not know Hammarskjöld very well and might easily have dismissed the talk as the sort of "God stuff" with which American public figures decorated their rhetoric in the religious fifties. The second and much more important reason is that Hammarskjöld never identified himself with a community of faith and hence seems never to have thought of himself as a confessor in a traditional Christian sense.

Hammarskjöld's lack of affiliation with the church is treated with curious nonchalance by both Van Dusen and Auden.⁶ It is as if such affiliation, though desirable, is by no means indispensable for the Christian man. If by church is meant merely a formal, institutional organism, functioning liturgically and educationally in a certain place on a fixed schedule, the omission of it from the experience of the Christian may not be too serious. But if the church is thought of as the body of Christ, actualized through the

communion of concrete people in an agonizingly intimate sharing of the life in the Spirit, then there is no Christianity without the church.

As Van Dusen points out in his sensitive study of Hammar skjöld's faith, it is possible to trace two stages in the pilgrimage. The first was the period of intense devotion to the oughtness of existence which terminated roughly in the winter 1952-53. The second which ended only with Hammar skjöld's death in 1961 began with an affirmation of faith in God and the assurance of the meaningfulness of life. But the eight years of faith although they witness to a beautiful trust in God and show increasing awareness of Jesus as a model of the Servant leave us a trifle desolate. They show us a man who never knew the refuge and solace of the Incarnate Christ; who never had the opportunity to open his heart to a *koinonia* of listening, loving, and praying people; who never shared in the *mysterious tremendum* of the love feast or the gladness of celebration or the invasion of the Holy Ghost.⁷ They show us a man who was pained by his loneliness but was also nourished by it.

What I shall now say I want to say with the utmost discretion and in charity. I do not feel that Hammar skjöld was a sick or pretentious or blasphemous man. Nothing in his God language is unsound or even mildly heretical. But he was a solitary, that is, a partial Christian. He was a Christian who never had the chance to measure his humanity by the humanity of others or to share his foibles with anyone but himself and his silent journal. The result was that he took himself too seriously in his spiritual pilgrimage and identified too easily with the heroic Jesus. Perhaps because he never had a chance to accept the atonement with a group of believing Christians, he made too great an effort to repeat it. This gave his faith a curious hardness. The ultimate strength and weakness of it are both revealed in the greatest of the *Markings*:

I don't know Who—or what—put the question. I don't know when it was put. I don't even remember answering. But at some moment I did answer *Yes* to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.

From that moment I have known what it means "not to look back," and "to take no thought for the morrow."

Led by the Ariadne's thread of my answer through the labyrinth of Life, I came to a time and place where I realized that the Way leads to a triumph which is a catastrophe, and to a catastrophe which is a triumph, that the price for committing one's life would be reproach, and that the only elevation possible to man lies in the depths of humiliation. After that, the word "courage" lost its meanings, since nothing could be taken from me.

As I continued along the Way, I learned, step by step, word by word, that

behind every saying in the Gospels stands *one* man and *one* man's experience. Also behind the prayer that the cup might pass from him and his promise to drink it. Also behind each of the words from the Cross.⁸

These words are spoken by a noble man who identified closely with Jesus, but they make the Christian enterprise curiously super-human like the ascent of Mt. Everest. Christians associating with other Christians in the bread-and-butter life of confession, prayer, and celebration would not describe the Jesus way in exactly those terms.

The question has been asked why Hammarskjöld saw no need to identify with the church in any form. His own stated reason was that it would have compromised his effectiveness as a UN officer. My own conviction is that Hammarskjöld bypassed the church for two reasons: he was an intensely shy man who would have found any sharing of himself in the fellowship of Christians difficult if not intolerable; he was also a man dedicated at the deepest levels to a circle of friends who, like most Swedish intellectuals, were agnostic and who would have considered any association with a faith group ridiculous.

In any event, his aloofness on this point separated him from millions of confessors in the visible church—from the sublimity and foolishness of those who constitute the Corpus Christi.

Nevertheless, despite his refusal to be incorporated into the visible church, Hammarskjöld has been identified as a Christian even by those who were embarrassed by the identification. And there can be no doubt that this private faith made him the public man he was.

FOOTNOTES

1. Henry P. Van Dusen, *Dag Hammarskjöld, The Statesman and His Faith*, (New York: Harper & Row, 1967), p. 109.
2. Arthur M. Schlesinger, Jr., *A Thousand Days: John F. Kennedy in the White House*, (Boston: Houghton Mifflin Company, 1965), p. 467.
3. Van Dusen, *loc. cit.*
4. *Ibid.*, p. 152.
5. *Ibid.*, p. 47.
6. *Ibid.*, p. 205.
7. Van Dusen says that "Hammarskjöld's faith lacked the enrichment and reassurance, the sense of divine intimacy and potency which are the unfailing gifts of the Holy Spirit." I would agree but for me these gifts are not accessible outside that Body into which we are baptized by the Spirit. *Op. cit.*, p. 204.
8. Dag Hammarskjöld, *Markings*, trans. Leif Sjöberg and W. H. Auden, (New York: Alfred A. Knopf, 1964), p. 205.

THE ROOT OF THE MATTER

by Bishop Charles Henry Brent

From a letter to a friend dated January 8, 1929. Bishop Brent died March 27, 1929.

DURING the past year I have often skirted along the confines of death. I have come through, sloughing off many things I used to count important and clinging with new eagerness to the few outstanding truths which are the root of the matter. You may be interested in my conclusions.

1. The Vital Truth of Christianity Is the Incarnation

Belief in that is fundamental and indispensable. It must be within and mystical, let what attendant means and agents play the part they may. Many a Quaker stands at the topmost pinnacle of communion with God in Christ because of his grand belief, practical and unbroken, in this central, controlling fact. The Roman Catholic Church frankly admits the fine Christianity there is outside and independent of the church in the limited sense of the papal system.

2. There Are Two Widely Different Approaches to God

We may wish it otherwise, but there always has been, there are, and always will be in religion generally, and in our church in particular, two widely different approaches to God. These are: through priesthood and sacrament, and through the direct ascent of the soul to its Source. The attempt on the part of either school to think of its own position as being exclusive brings controversy and ends in cleavage.

3. To Understand Others Is the Greatest Feat of Human Effort

To understand them is to be moved with compassion and admiration, is to win, not to alienate, is to promote in the fullest sense God's kingdom, and not to hinder it. Lausanne taught me many things, not the least being the fine quality of the truths of Protestantism and their efficacy.

4. "By Their Fruits Ye Shall Know Them"

Christian character is the final test of the truth. To that we must bend our energies. It is not belief and practice. There is a type of character that is peculiarly Christian, whether you find it in Francis of Assisi or Wesley, in Keble or Phillips Brooks, in Stanley Jones or Bishop Gore.

—Submitted by F. W. Kates.

A "Project Approach" *to Human Relations*

By Fred Cloud

THE problems of a modern city such as Nashville—and especially the problems of the inner city where poverty and tensions are concentrated—turn off a lot of people. Urban problems seem overwhelming: decaying housing, unemployment, racial hostilities, friction between police and citizens, and alienated youth, to cite the most pressing. In the face of these, many persons slip into despair and withdraw from the struggle.

There is a strategy that makes sense in confronting the problems of our city, one that has aroused a measure of hope over the past three years: *break down the BIG problems into some manageable components and work at them.* The answer lies in finding handles for taking hold of problems, finding ways in which interested individuals and groups can plug in and make a constructive difference.

The "project approach to human relations" was begun by Urban Proj-

ects, Inc. (the "program arm" of the Metropolitan Human Relations Commission) in the summer of 1967. The problem: limited opportunities for wholesome recreation for poor children and youth. The answer: *Project Y.E.S.* (Youth Earning to Swim), enterprised with the cooperation of the Board of Parks and Recreation. The plan was simple: children and youth gathered up shopping bags of litter from their yard, street, or neighborhood. They exchanged the bagful of litter for a coupon which admitted them to any of three swimming pools. Thus, young people between the ages of twelve and seventeen could swim daily, if they liked, without financial cost. At the same time, they were learning habits of industry and personal responsibility.

Project Y.E.S. was supervised by volunteers from private and public agencies in Nashville. Begun with a grant from the Human Relations Com-



Fred Cloud (left), author of this article, and Dr. Edwin H. Mitchell talk with Carl T. Rowan, newspaper columnist, at the *Consultation on Mass Media and Race Relations*.

mission, it was financed largely with contributions from Harvey's, Cain-Sloan's, and the Life and Casualty Insurance Company. About one thousand young people took part in Project Y.E.S. between June and August.

Urban youth baffle many adults including their parents! But most adults agree that today's youth are bright and concerned. The question is: How can adults be enablers, expeditors, so that youth can "do their own thing"—so long as it is wholesome and constructive?

One answer to this question is the *Youth Organization Recreation Center*, located at Eighth and Central.

There was a glaring need for a place that youth in South Nashville could call their own, where they could play ping-pong, pool, or checkers; where they could listen to records and have a combo party; where they could watch TV or just talk. The Y.O. Center has provided all these services, and more.

The Y.O. Center was a cooperative project of the Human Relations Commission, the Board of Parks and Recreation (who supplied the salary for the director, Melvin Smith), and the Nashville Housing Authority—the last-named providing an empty building for development into a youth center. Young people of the neighborhood

(with an assist from the staff of the Human Relations Commission and other interested adults) had work parties to clean-up, paint-up, fix-up the building. Urban Projects, Inc., helped equip the Center with games and provided a regular financial contribution to its operating expenses.

A Youth Council sets conduct rules and decides on special events at the Y.O. Center. And participating young people clean the building and keep it in good repair. Some 200 to 300 youth per week use the Center.

Art is an activity that turns on both youth and adults. In 1968, some two dozen artists, writers, and dramatists (both black and white) were drawn together in a voluntary association to help children and youth express themselves through the arts. Weekly training sessions in drawing and painting, sculpture and crafts, were led by artists, art students in Nashville's colleges, and a VISTA worker with special training in art. Urban Projects, Inc., solicited arts supplies and contributions to undergird this program, which was called the *Nashville Arts Project*.

ONE of the locations for the Arts Project was (and is) the Y.O. Center, described above. A "Black Art Show" held there in 1969 drew considerable attention from the public, and several of the budding artists sold paintings.

Another aspect of the Nashville Arts Project is drama. A play on the theme of equal employment was written by Jay Atkins and was presented by volunteer actors (both black and white) at the Presbyterian-Methodist Student Center. Production costs were funded through Urban Projects, Inc.

Late in 1969, Urban Projects requested a grant from the Tennessee Arts Commission to underwrite an expanded program of arts, crafts, and photography. The grant was awarded for 1970, and is administered by the Nashville Arts Projects board and officers.

An urban problem of Nashville, as in most other cities across America, is abrasive—and occasionally explosive—relations between citizens and police officers. The Metropolitan Human Relations Commission expressed concern in this area in 1967. During that year, the Commission's staff explored with the Metropolitan Police Department and with the director of the Center of Community Studies at Peabody College, various approaches to *Human Relations for Police Officers*.

The design for this "first time in Nashville" project was developed with the help of a consultant from the National Institute of Mental Health and a team of some twenty social scientists from Vanderbilt University, Peabody College, Fisk University, Meharry Medical College, and Tennessee State University. Funding for this project from the U. S. Department of Justice was administered by Urban Projects, Inc.

Actual training sessions began in February, 1968. In twenty-six training days, teams of professionals worked with the entire Police Department (approximately 500 police officers). Subsequently, the human relations element has become a standard part of the training for each group of new police cadets.

The mass media of communication—especially radio, TV, and newspapers—have profound effects upon



Children and youth swimming in the Project Y.E.S. program.

the attitudes which persons adopt toward members of racial, socio-economic, and religious groups other than their own. At the same time, they are

powerful forces in establishing the self-images of members of the various groups in the community.

The interaction between photograph-

ers, news cameramen, reporters, demonstrators, and bystanders during the Nashville riots of April, 1967, pointed up a lack of confidence in the objectivity of the news media on the part of at least a portion of Nashville's population. And the interactions between photographers and the photographed in court rooms, churches, and other public meeting places following the riots demonstrated the fact that the news media are a significant social force even before their pictures and words are disseminated to the public.

ALL the above points to the importance of an explicit awareness of the role of the mass media in intergroup relations in Nashville and Davidson County, and to the need for a positive policy in news-gathering and news-publication that will build good human relations in our community.

With all this in mind, the Board of Directors of Urban Projects, Inc., authorized the development of a *Consultation on Mass Media and Race Relations*. The staff of the Metropolitan Human Relations Commission recruited an eight-man planning committee, composed of experienced journalists and intergroup relations specialists. This committee worked for almost two years to develop a design, to line up leadership, and to secure commitments from both community leaders and media executives to participate wholeheartedly in this Consultation.

Funding to underwrite this Consultation was secured from the Community Relations Service of the U. S. Department of Justice and from the Hugh M. Hefner Foundation.

Finally, the Consultation on Mass

Media and Race Relations was held on May 21-22, 1969, with about 110 persons participating. The presentations, panels, group discussions, and follow-up meetings indicated that the Consultation had made an impact on the problem. (A 32-page printed Report of the Consultation was published and distributed nationwide.)

Nashville is a city with many churches—about 700 churches, in fact! Yet there is a great deal of “ecclesiastical isolation.” Perhaps a majority of Nashvilleans do not really *know* one another across denominational and racial lines, and interfaith cooperation for the common welfare is thus less effective than it well might be.

In an effort to meet this problem head-on, Urban Projects, Inc., launched *Project Yokefellows*. Headed by Rabbi Randall M. Falk of the Temple, who also serves as chairman of the Interfaith Relations Committee for the Metropolitan Human Relations Commission, this project relates churches across racial and denominational lines. Each pair of churches determines just what it will do. Actual activities include dialogue groups, shared youth programs, and cooperative musical programs. Five seminary students from Vanderbilt Divinity School and American Baptist Theological Seminary serve as volunteer liaison persons to help keep the project moving.

AS former servicemen return to Nashville, they often have difficulty in finding suitable jobs and housing. This is especially true for minority-group members. To meet this problem head-on, *Project Homecoming* has been conceived, in consultation with both local and national officials of the Veterans Administration and veterans

organizations. The basic point is to make a prompt and aggressive outreach to the returning veteran, and through personal counsel help him to find his niche, whatever his need—for further education, for employment, or for housing. The launching of this needed “cutting edge” program is waiting only on funding.

Confrontations on college campuses (of which there are a dozen or so in Nashville) point up the lack of understanding that often exists between campus and community. This was underlined as the Consultation on Mass Media and Race Relations, described above. One step toward a bridging of the “town/gown chasm” would be a *Consultation on Communication Between Campus and Community*. This would bring together campus newspaper editors and reporters, campus radio station directors, and professional media leaders in Nashville, together with intergroup relations specialists. Such an encounter would help to replace stereotypes with honest understandings, on both sides of the Ivy Curtain. It could lead to two-way communication regarding problems on campus and problems in the community—and suggestions for solution from both persons in the workday world and on the campuses.

Ralph Nader and his Raiders have made America conscious of the need for protection of consumers. Constructive help for persons with limited incomes is envisioned in the *Consumer Education Project*. This would include counsel in getting the most for one’s money, specific guidance in quality/quantity/price problems, and spot-checking of exploitation of consumers in Nashville.

Urban Projects, Inc., is chartered

by the State of Tennessee as a private, nonprofit corporation for enterprising the kind of projects described above. Financial contributions from interested individuals, businesses, foundations, or government agencies, are welcomed. All of the contributions go directly into programs; administrative work is done by the staff of the Metropolitan Human Relations Commission.

We would commend the “project approach to human relations” to chaplains, pastors, citizens’ groups—in fact, to anyone who wants to work at finding solutions to America’s urban problems. END

FLASHES OF POETRY

by Joseph Pintauro

**to believe in god
is to refuse
to be bored**

* * *

**to believe in god
is to have the great faith
that somewhere, someone
is not stupid**

* * *

**to believe in god
is to be able
to die
and not be embarrassed**

—Used by permission of the
author and publisher, Harper &
Row.

An Interview with the New Director of Selective Service

By Winston H. Taylor

WHAT kind of man would want to take the nation's most unpopular job? And, what's more, be enthusiastic about doing it in a better way until the job no longer exists.

In this case, he is the new Director of Selective Service, Dr. Curtis W. Tarr, at 45 launched on a new phase of what might be called his third career. He is a "man who":

- Feels as a Christian that whatever job he has is the place where he should be at that moment.

- Was selected partially because of his contact with young people, as a six-year president of a college.

- Considers the draft is far from ideal but that it can be made more fair and efficient within present laws.

- Thinks that organization has much to do with both problems and their solutions.

- Was a draftee himself, "both times" as he tells it: for the Army in World War II and for the job he took over in April.

- Is concerned with the task today and tomorrow and not preoccupied with its past.

- Is open to the many questions and criticisms increasingly directed at the draft system, and likes to talk with—not just to—young men wherever he meets them.

- Thinks information is important and will go far toward increasing the acceptance and effectiveness of the system.

Curtis Tarr is a native Californian who grew up (way up to 6 feet 6 inches) in a Methodist family. He's still part of one and believes in moving



Winston Taylor (left), Director of United Methodist Information, Washington office talks with Dr. Curtis W. Tarr, Director, Selective Service.

his church membership along with his job and residence, which now puts him in Metropolitan United Methodist Church in Washington, D. C. He has helped to start one new congregation, and has been a district lay leader in the denomination.

Tarr got most of his education also in California. Just getting started at Stanford University, he was drafted into the Army in 1942, then returned to Stanford for a bachelor's degree in economics. He went on to Harvard for a master's in business administration and stayed for the first two years of his career in education, as instructor and research assistant, 1950-52. When he decided to go back to school in 1961, it was back to Stanford for a doctorate in American history.

Interwoven into those decades are the beginnings of his other careers—in business and in government service. (The military probably doesn't count as a career, since in his service at the Battle of the Bulge and elsewhere in Europe with an armored division he made it all the way up to a three-striped technician fourth class.) During most of the '50s it was business—he was vice president of the family tractor and equipment company in

Chico, California. And there was an unsuccessful campaign for Congress in 1958.

While at Harvard he went to Washington for some consultation on government problems, and in 1954-55 he was a staff member for the Second Hoover Commission, concerned with organization of the Department of Defense. In a way, this led toward his doctoral dissertation, on the unification of the armed services. And, while working on the doctorate, he got back into the educational career, as lecturer, director of summer session and an assistant dean at Stanford. From there he was called in 1963 to be president of Lawrence University in Wisconsin, where he headed a governor's task force on problems of state-local relationships.

Washington beckoned again in 1969, and Dr. Tarr left the campus to become assistant secretary of the Air Force for manpower and reserve affairs. That lasted for nine months, until President Nixon selected him to replace the man who had in twenty-nine years become, for better or worse, "Mr. Selective Service," Lieutenant General Lewis B. Hershey.

ASKED about possible changes and trends in the manpower system, Tarr has several responses, but one basic hope: "I would welcome being put out of a job, by reducing draft calls to a minimum." His answers to related questions include these:

Can a volunteer army replace the draft? "This was recommended by the Gates Commission study and is a goal of the Nixon Administration. I question the study's figures as to the ratio of 'true volunteers,' which can be learned only by trying changes such as better salaries and creative opportunities. An all-volunteer force can't happen as long as we're trying to recruit from young people under severe peer group pressure not to serve."

How do you feel about deferments? "If the manpower pool is too small, selection is not random enough, so we have to increase the pool by cutting deferments. Fifty per cent fail mental or physical tests. We have been picking on a selected group of the population to satisfy military needs, and we want to broaden the base."

What would be the effects of eliminating student deferments, as proposed? "Those who would go to college would go for positive not negative reasons. It would stimulate the campus and improve the attitude, without changing the numbers much. There are few who go now who would not go anyway, but there are 'sophomore doldrums,' and many students should get out on their own for a year, to work, read or travel, to make their education more meaningful. They are not now free to do this. It would improve higher education. It would also help the armed forces, by taking men in at an age with a higher tolerance for the jobs that the military needs done. A degree makes it harder to put up with the jobs given privates and PFCs."

If men continue to be drafted, what do you think about drafting women also? "We don't know how to use all the men available now, so why complicate it?"

Might there be a place for universal service? "It would be unwise to

“The draft should be used to get men for the armed forces, not for the wider control of young men.”

—Dr. Curtis W. Tarr



Dr. Curtis W. Tarr

embark on a program that did not fully use the creative talents of the people involved. There are great needs but we are unaware as to how huge resources of people can be used to meet them (over two million Americans turn eighteen each year): Where would we find the leadership resources? We need a new framework within which young people might gain the loyalty and devotion to country we were able to gain in easier days. Universal military service might dissipate loyalty.”

How do you feel about changing the call-up age to nineteen years? “This was wise, though we won’t feel the full effect until next year. After the lottery in July, every nineteen-year-old will know he’ll be called during the next year if at all, making the maximum period of uncertainty eighteen months. He can ask for an earlier physical examination and be even more certain.”

What do you see as the relationship of the conscientious objector? “The CO is a fundamental part of selective service law, and the option should exist for every man under the law. I realize some boards are reluctant to grant this status. We plan an inspection system to encourage uniformity.”

A LONG with all this, Dr. Tarr stressed one of his basic concepts—the draft should be used to get men for the armed forces, not for wider control of young men.” When an “amen” greeted this remark at a lunch-

con, Methodist Tarr was taken aback since, he said, he had never before been on the receiving end of that response.

Dedicated to creative change in the system, "to eliminate or reduce the inequities," the draft director said he feels the real resistance currently is to the war, not to the draft itself. He expressed hope that "we can withdraw (from Southeast Asia) quickly and work to bring about the fundamental unity on which our society depends."

As an administrator, Dr. Tarr finds "the job is much the same wherever I go," with organization and communication the primary keys to effectiveness. Though aware of the problems developed within and around the draft system, he is determined not to be preoccupied with the past. "The President appointed me to do the kind of job I thought needed to be done at this time." He informed early interviewers that he is not another General Hershey, but added that he will not be different just to be different.

Most of the current problems are organizational, he finds—working with Congress on Selective Service legislation, studying and developing revised positions on the draft, meeting the constraints of Civil Service, working with local boards and employees who are related to the national commission but not under its control.

For instance, in the latter area, Tarr has asked for the resignations of the 10 percent of his national staff who are old enough to retire, and hopes the effect will carry over into the state and local staffs. He is seeking to secure younger people for local boards, who must be recommended by state governors, "because we want people in the boards who can listen with understanding; enough mixture of economic, racial, and social groupings to give a sympathetic audience to all persons." It is hard to get some people to serve, he noted.

The situation is "better than I expected," said Tarr. He pointed to "much progress" in the past two years toward racial balance in the local boards, though "more needs to be done." This opinion is not just from perusing the records, for in his first six weeks as director, Tarr visited seventeen state headquarters and many of the 4,100 local boards. He found, for instance, that some 20 percent of board members in South Carolina are black, and in New Mexico the minority representations on boards are "almost identical" with population ratios.

The new director emphasizes the civilian character of the Selective Service agency, with all top spots to be civilian-occupied. As to more uniformity through national rather than local control, Tarr expressed belief in the virtue of local boards as a balance against bureaucracy and the impersonal. Pilot projects concerned with more effective organization are under way, however.

DR. Tarr took one step further—he and several aides "registered" with a local board in Washington, D. C., to see where there might be excess red tape. When they looked at the questions asked potential draftees, they had their own questions about reasons for some of the inquiries.

Although local boards are a focal point for much of the criticism, because that is the only contact with the system for most people, Tarr learned that most board members seem eager to be better informed as to national decisions and interpretations. One of his priority projects is a steady flow of helpful information to the community boards, to aid their effectiveness and to develop more uniformity across the nation, since variance in interpretations and treatment of men by even neighboring boards has been a major bone of contention.

It sounds as if the new director might be viewed as a slave driver. He says he expects people to work hard but he won't rate a person by the hours but "by what he turns out—and myself the same way." And he adds that he tries to work so he can maintain a good family life with his wife and two teen-aged daughters, and continue to read a great deal.

The idea of information-sharing is not directed just to the ones who do the drafting. Another top priority item is preparation of pamphlets that would explain all rights and alternatives open to American young men as they turn 18—voluntary enlistment, draft, alternative service as conscientious objectors, deferments, etc. This would probably be available through schools and churches as well as through draft boards.

Recalling that he had been drafted also in World War II, Tarr opined that none of today's draftees "will wash as many pots as I did, nor stand any colder guard duty."

But he pointed out, too, that "I've never gone into a job where I lacked the faith that this was the place for me to serve at this time." He's well aware of the potential hazards of the present position, "but I wouldn't have taken it if I were preoccupied with my own safety or career."

In all his changes of position and career, "I've never sought a job in my life." Tarr added that in looking at new opportunities, he has prayed, "If this is not the right place for me, don't face me with it."

At the same time, too much planning ahead can cut off some of life's most interesting opportunities, Tarr feels, and "if you focus on the future, you're apt to let the present down."

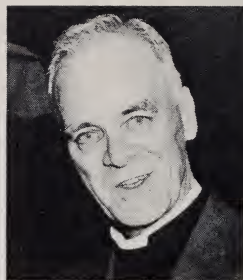
But there's another element to it. "If we want to get a hold on the future, we need to be aware of the past. As I read the Bible, Jesus refused to reject all the past and start his ministry without any reference to it, even though he knew all the faults involved in the past." END

"In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up."

—Pastor Martin Niemoeller

Preaching Clinic

By James T. Cleland



The Introduction

LOOKING back over the columns which I have penned for THE CHAPLAIN it is quite a surprise to find that I have never written one on the sermonic "introduction." Is that because academicians are not apt to begin at the beginning? Or, is it that I have discoursed on it, but under such a fancy or esoteric title that I cannot spot the article? At any rate, here is a stab at "that part of a discourse which leads the way to the main subject" (Webster).

Webster, in that definition, suggests the purpose of the introduction: To make the hearers acquainted with the sermonic topic selected by the preacher as worthy of God and them and him. It lets them know the *Why?* of his

choosing it, and/or the *What?* of it as it actually is. It encourages the congregation and the theme to say: "How do you do?" to each other.

There are at least five qualities of a good introduction, and a grasp and use of them will do wonders for the body of the sermon. *First, let it be interesting.* If the congregation is not caught, excited, held in the first three minutes, it is usually going to be bored or insensible for the next twenty. The arousing of interest is normally a matter of style, delivery, and content. Here are two sentences from a letter in today's mail: "So many ministers preach an excellent but dry sermon, and, as I am a member of the Society of Eutychus (Acts 20:

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N. C.

7-12), I have a great deal of trouble staying awake After your opening remarks, I knew I must stay awake to hear more." Are you a Eutychus-waker-upper? Would you like to be? Read on.

Second, is the introduction pertinent? Is it arrestingly true to the good news of God, or to the contemporary situation in which the listener finds himself? It is probably wiser, in this generation, to concentrate on the latter. For many people, the day is past when one could begin as James Moffatt always did: "The-text-of-the-sermon-this-morning," the phrase becoming a single word. Even those who are anxious to hear the good news want it for real in their own immediate environment—"relevant" is the overworked, but not untrue, term. If we are not pertinent to gospel and current events, to what are we pertinent?

Third, is the introduction honest? Does it really introduce the actual subject dealt with in the body? Does it promise more than can be dealt with in a single sermon? If so, does it let the listener know that the theme, like Gaul and Isaiah, will be divided into three parts, a wee series to be expounded and completed on two more Sundays?

Fourth, is the introduction the "right" length? The connotation of "right" is: having introduced, does it come to a stop, a full stop? An introduction is like a gate into a field. Once the gate has allowed you into the field, close it. Don't spend time swinging on it. Or, an introduction is like the *right* piece of string: long enough to do the job, and no longer.

Fifth, is the introduction particular? By that I mean, is it for *this* sermon

and no other, to *this* congregation and no other, at *this* time and no other. Now, there's a standard for you! I seldom reach it; but a man's reach should exceed his grasp, or he should give up preaching. If the introduction is particular, the body will be less prone to generality, indefiniteness, and prolixity. Thus the preacher is less tiresome and irksome. He does not bore, unnecessarily.

As homework in your study, lay hands on half-a-dozen of your recent homilies. Concentrate on the introductions in the light of these five marks. How did you fare? Were the strengths varied in different sermons? Were the weaknesses more or less uniform? Will you change them when you preach the sermons again? Why? How?

Introductions vary in type, depending on the chosen gospel, the immediate contemporary situation, the Sunday in the ecclesiastical year. So one may begin with a text, a case study, an explanation of the particular day. It may be that we want to share, at once, with the congregation the primer which got the sermon going. Or, the proposition may be so central and all-important, that it must be brought to everyone's attention immediately. Be glad that introductions do vary. It prevents monotony. That is why it is not always wise, homiletically, to start with a text.

The introduction should probably be worded last. Then there is *some* guarantee that it will actually introduce what follows. If you are in the habit of writing it first—as I am—then be sure to check for re-writing when the whole sermon, including the conclusion, is written—in the mind's eye, if not on paper. If you are in the habit of preaching without manuscript or from abbreviated notes, it may be

a good idea to write out, in full, the first three sentences of the introduction—and, by the way, the last three sentences of the conclusion.

Yes, the introduction is important,

so important that it is impossible to exaggerate its importance. Do you agree? If so, what are you going to do about it? If not? Well, maybe I'll interest you some other day. END

A PRESENCE—

by Major Hinson MacLeod

Written by Flying Officer MacLeod when he was flying at 15,000 feet, overseas 1943. Major MacLeod is now a Canadian Chaplain.

“ . . . **N**EEDELE, ball, and air-speed, check . . . ”
A Presence, silent, waiting, listening to the commotion in the world below . . .

His Presence is evident in the last reaches of infinite space beyond man's probing eye. His Presence is asserted in all things that ever were and in all things that will ever be. His command is at last unanswerable and His complete identity is unknowable; but His most ancient concern is with order.

See His Presence in the laws of thermo-dynamics; or the patterned behaviour of brook trout in a clear meandering stream. See His Presence—His Word for all to read—in the forms of cities and symphonies; of Rembrandts and fir-trees; of fading night and rising dawn; . . . and cumulus clouds.

Where a child is born or a man lies dead; where life must go on though tragedy deny it; where a farmer replants fields again despoiled by drought, or flood, or war; where men rebuild cities and towns that other men destroy; where tides must ebb as tides have flowed; there are His footprints.

He cares for order and in the long run whatever He says will be done despite man's short-term insolence to go against His “grain.”

He is rising now and is looking out the window.

“ . . . needle, ball, and air-speed; check.”



Chaplain Roy M. Terry presents the final official Air Force contribution to Operation Centurion to President Takeshi Takasaki of Tokyo Union Theological Seminary, during a luncheon at the Fuchu Officers' Mess on Apr. 2, 1970. Chaplain, COL, Paul G. Schade, 5th Air Force Staff Chaplain (right), looks on.

Operation Centurion: Men Under Authority

By Robert F. Hemphill

IT all began in October, 1945, when an Army chaplain named Bennett, a veteran of over twenty-five years of military service, talked with former teachers and students of Tokyo Union Theological Seminary, closed

down before the end of World War II. They wanted to get the seminary back into operation, they told him, but the problems were sobering.

The seminary had been established in 1943 by the United Church of Christ

An exciting project begun by Chaplain Ivan L. Bennett has helped Tokyo Union Theological Seminary for over twenty-five years

in Japan (the *Kyodan*) when the war was well along. Its roots, however, went back to the beginnings of Protestant Christianity in Japan. In 1930, the theological departments of Meiji Gakuin and Tohoku Gakuin Universities had merged with the Tokyo Shin-gakusha University to form the Japan Theological Seminary. Later this Seminary joined with the theological department of Aoyama Gakuin University and the Japan Baptist Seminary to become Tokyo Union Theological Seminary, the largest of such schools in Japan recognized by the *Kyodan*.

The main problem faced by the war-suspended seminary in 1945, Chaplain Ivan L. Bennett learned from Professor Herman Sacon, was helping students obtain food allowances, a means of subsistence, books, and other basics. Mission boards were beginning to consult with the *Kyodan* about assembling a faculty and finding a place where classes might be resumed.

Given the spirit of reconciliation and reconstruction which characterized the occupation, it was not surprising that American military chaplains responded to the call and with the support of their uniformed and civilian parishioners collected approximately \$5,000 to help get the seminary's wheels turning once again. Classes were started in an old building in downtown Tokyo.

Chaplain Bennett had made the long trek with MacArthur across the

Pacific from Australia to Japan.¹ His first Tokyo assignment ended with his departure in June, 1946, but he took with him the story of the seminary and its struggle to recover, and shared it widely.

When he returned to Tokyo in 1949 for a second tour of duty at General MacArthur's headquarters as senior chaplain, he was able once again to give the seminary his fraternal attention. There were still severe financial problems burdening the administration and the students, many of whom suffered health breakdowns of inadequate diets and substandard living quarters.

It was during his second assignment in Japan that the concept of a scholarship fund for the seminary emerged. As he prepared to depart a second time for what he assumed would be retirement in 1952, somewhat to his modest discomfiture service chaplains then on duty in Japan established the Ivan L. Bennett Scholarship Fund for students at the seminary, which by then had moved to Mitaka in Tokyo's western suburbs. It was to be administered by the school's officers for the benefit of deserving seminarians, and the goal was \$100,000. The initial response was enthusiastic.

There were surprises in store. Chaplain Bennett did not retire, but was named by President Truman to become Chief of U. S. Army Chaplains, and so served until his retirement as a major general in 1954. His duties as chief had been worldwide in scope, but



Dormitory, Tokyo Union Theological Seminary, western Tokyo. Students who live here are less than one minute away from the administration and academic building housing chapel, library, classrooms, and offices of faculty and staff.

he remembered Tokyo Union Theological Seminary and the enduring Christian faith of its people.

BY 1961, the Bennett Scholarship Fund had grown to \$50,000 and was providing for the tuition and support of about seventy-five students—and a new development was stirring. In the spring of that year a nucleus of military and civilian laymen formed the Protestant Men of the Pentagon (PMOP), a headquarters counterpart of the Protestant Men of the Chapel (PMOC) groups in the field. PMOP's primary purpose was to assist the Washington area chaplains in providing religious services for Pentagon personnel. However, the organization wanted to do more and began to look for a suitable project. Just how Tokyo

Union Theological Seminary and the Ivan L. Bennett Scholarship Fund came to PMOP's attention is not clear—call it coincidence, chance, or (as PMOP pioneers prefer) the moving of the Holy Spirit—but that was it: Put the Bennett Scholarship Fund over the top.

PMOP's concept was simple and direct. With the concurrence of the service chiefs of chaplains PMOP would commend the Bennett Fund, its purpose, goal, and current level of accomplishment to PMOCs around the world and solicit their participation. The project would be called "Operation Centurion," after the Roman Centurion mentioned in Luke 7:8 and Matthew 8:9, a "man under authority" of the defense establishment of his day, who petitioned Jesus on behalf of



President Takeshi Takasaki of Tokyo Union Theological Seminary (right), and Chaplain, LTC, Dale F. Stewart, Fuchu Air Station, Japan (center), enjoy the remarks of Dr. James M. Phillips, seminary faculty member, before the Apr. 2, 1970, luncheon at the Fuchu Officers' Mess, at which the Air Force Chaplains' Chair of Theology was dedicated.

his stricken servant. The effort was to be a one-time drive culminating on Easter Sunday, 1962.²

As it turned out, the 1962 target date was over-optimistic, although PMOP did get Operation Centurion well launched. Contributions were so encouraging that in 1962 PMOP was able to extend and expand the original concept and include as a parallel objective the underwriting of an endowment fund for a chair of practical theology. Seminary leaders had long desired the flexibility to fill such a chair as current needs dictated, so that they might from time to time invite qualified theologians and others to address themselves to such subjects as rural evangelism, social reform, and church extension. An investment of

\$40,000 was determined sufficient for this purpose. Since the Bennett Fund was well in hand and had been conceived by Army personnel in the first place, the Army element of PMOP's leadership concurred in the proposal that the Air Force put its Operation Centurion efforts behind endowment of the chair.

At about the same time U. S. Navy members, who up to then had participated in Operation Centurion, regretfully withdrew in order to allocate their benevolent giving to another worthy function.

The expanded operation generated contributions for the Army's Bennett Fund and the Air Force's chair of practical theology as a succession of PMOP members completed their tours

in Washington and moved on.

The seminary moved again, too, in 1966 to another location in Mitaka, this time next to the Japan International Christian University campus. Two ferroconcrete buildings were erected, the main one housing the chapel, library (with 45,000 volumes), classrooms, seminar rooms, and instructors' offices. The other was a dormitory accommodating 117 students. Also constructed on the seminary grounds were six staff and faculty dwellings.

Operation Centurion continued to produce support for the two goals, and frequently visitors from Washington delivered checks representing funds currently accumulated. A seminary official estimated that nearly every student had directly benefited from the administration of the scholarship fund.

BY late 1969 the Army's Bennett Fund had been completely subscribed, and in April, 1970, Chaplain (Brigadier General) Roy M. Terry, Deputy Chief of Air Force Chaplains and formerly Fifth Air Force Staff Chaplain at Fuchu Air Station in Japan, visited his old organization. He brought a check for 4,375,000 yen (\$12,250), the final official Operation Centurion contribution, and presented it to President Takeshi Takasaki of the seminary during a luncheon at the Fuchu Officers' Open Mess on April 2.

As he received the check President Takasaki formally dedicated the faculty chair which the fund endowed, declaring that

The chair being dedicated today will be the means whereby in the years to come faculty members will be able to

President Takeshi Takasaki of Tokyo Union Theological Seminary reads the certificate formally dedicating the Air Force Chaplains' Chair of Theology at the seminary, during the dedication luncheon at the Fuchu Officers' Open Mess on Apr. 2, 1970. Chaplain Roy M. Terry listens attentively at the right, as does seminary faculty member, Dr. Hideo Oki, at the left.



work with students in dealing with the unchanging message of the gospel in the midst of a changing world . . .

Therefore, on behalf, of Tokyo Union Theological Seminary, I hereby dedicate the U. S. Air Force Chaplains' Chair of Theology. May this Chair be used to the glory of God, and may it symbolize the common dedication of the Air Force chaplains who have made it possible, the teachers and students who will be learning through it, and the Christian churches which will be strengthened by it.

With that, Operation Centurion was in its final phase. The Army's Ivan L. Bennett Scholarship Fund has reached its \$100,000 goal late in 1969, and the Air Force's chair of theology had been dedicated.

The check delivered by Chaplain Terry came at a critical time in the history of Tokyo Union Theological Seminary. Just as the institution had been struggling to its feet in 1945, in 1970 it was shaking off the effects of protracted and bitter dispute with dissident students. The seminary had been afflicted with student radicalism as had most of Japan's universities and colleges in recent years. The administration and academic building had been barricaded by a group of the students since November, 1969, making regular class schedules and operating procedures impossible. After extended but fruitless efforts by the faculty to bring about peaceful resolution of the differences, or at least to restore dialogue and resume normal administrative processes, on March 11, 1970, the riot police (*kido-tai*) were asked to come on campus and eject the dissidents from the main building.

The introduction of the police, a step taken earlier by other schools (including neighboring Japan Interna-

tional Christian University), required the most serious consideration, and as anticipated, provoked controversy within the Japanese Christian community. President Takasaki's detailed public statement explaining the action concluded:

Thus, after having exhausted every possible path to a solution we have become determined to render the campus safe and secure, re-open classes and engage in the process of educating human resources for propagating the gospel in this difficult age. Standing under the judgment and forgiveness of God, we wish to start anew from this point. We heartily covet your prayers and assistance.

Coming as it did on the heels of the recovery of the seminary administration and academic building and the resumption of normal activities, the Operation Centurion gift seemed to focus the long view on the universality of Christ and the need to get on with his work on earth. It seemed to be a vote of Christian confidence in the worth of the seminary which, with its predecessors, has graduated half of the active Kyodan clergymen. A vital church in a nation whose impressive rise from the shattered days of 1945 testifies to the resilience and industry of her people, the Kyodan doubtless will face new challenges in the years ahead. Whatever its future, it will continue to require the leadership of well-trained pastors and church officials, such as those produced by Tokyo Union Theological Seminary.

It had started with a chaplain named Bennett in 1945, and has passed significant milestones in 1969 and 1970. Where it would end, no one could say, but it had to be counted good that

men from the East and from the West, under the authority of God, should be united in his service.

(Note: Contributions to the Ivan L. Bennett Scholarship Fund and to the

Air Force Chaplains' Chair of Theology are still welcome. They may be sent to the seminary at 10-30, Osawa 3-chome, Mitakashi, Tokyo 181, Japan)

FOOTNOTES

1. Caspar Nannes, "A Visit with Chaplain Ivan L. Bennett," *THE CHAPLAIN*, September-October, 1969, pp. 22-25.
2. Robert F. Hemphill, "Operation Centurion," *THE CHAPLAIN*, February, 1962, pp. 18-19.

PRAYER

in recognition of International Clergy Week

Offered by the Chaplain of the U. S. Senate, The Rev. Edward L. R. Elson, D. D., Tuesday, February 3, 1970

ALMIGHTY God, who in every age, has called men to serve Thee in the ministry of word and sacrament, for the ordering of souls in righteousness, and the teaching of Thy truth, we give Thee thanks for the memories which gather about this day. We thank Thee especially for Thy servants who, on the troop transport *Dorchester*, amid the perils of war and in the frigid waters of the north, in saving others gave themselves. As we remember American youth joined heart and hand in wartime prayer, so may the people of this land be united for the making of a better world.

Guide by Thy spirit the leaders of all religions who, by word and life, represent Thee. Give to all pastors, priests, prophets, and chaplains the fullness of Thy grace. Especially be with those who minister in the armed forces, that putting on "the whole armor of God and having their feet shod with the preparation of the gospel of peace" they may lead us toward that kingdom whose builder and maker is God. Nourish the people of this land in pure religion and lofty patriotism for the healing of the nations and the establishment of peace on earth.

In the name of the Prince of Peace, we pray.

Amen.

A Visit With Chaplain George A. Rosso

By Caspar Nannes



RADM George Aloysius Rosso, CHC, USN (Ret.). Former Chief of Navy Chaplains.

ONE fall morning in 1943 the USS *Iowa* suddenly took up anchor off Newfoundland and set out for Norfolk, Virginia, on a secret mission.

Speculation on the battleship was rife. Rumors were everywhere. On the bridge several officers turned to Navy Chaplain George A. Rosso for his opinion. By this time the genial Catholic priest had gained a shipboard reputation for his wildly humorous predictions.

"Oh," he said with complete self-assurance, "We are going south to take the President on a cruise."

"Rosso," one officer warned, "you have been raiding my liquor locker."

At Norfolk the *Iowa* docked to take on supplies, and the men learned that Rosso's far-out guess had come true. The *Iowa* was ordered to take President Franklin D. Roosevelt to Casablanca for his historic meeting with Joseph Stalin and Winston Churchill. No one was more surprised than Rosso.

When Roosevelt was brought on the *Iowa* in his wheelchair and taken into his cabin, Rosso recalled the commanding officer of the battleship,

Eighth in a series of visits with former Chiefs of Chaplains by Casper Nannes

Captain John McCrea, asked the President if everything was all right.

"John," Roosevelt replied, "I am disappointed in you."

McCrea, taken aback, asked, "Mr. President, have I forgotten something?"

"Have you forgotten something? I should say so. You give me the bridal suite and no bride."

TODAY the events of his war days are memories for the former Navy Chief of Chaplains, who is currently in the midst of an exciting and stimulating new career. He is serving his first pastorate at St. Thomas of Canterbury Catholic Church at Cornwall-on-Hudson, New York.

Before retiring in 1963 Rosso wrote to the late Francis Cardinal Spellman saying he would like to come back to the New York Archdiocese, where he was ordained in 1933, and serve in any capacity he could. Spellman told Rosso to take the summer off after his retirement became effective in June and upon his return that fall he would assign him to a parish.

Following a delightful summer wandering across Canada taking pictures, Rosso reported to the Vicar General of the Archdiocese.

"I suppose," the official said, "you would like a nice city parish."

"Oh, no," Rosso answered, "I want a country parish where I can get to know my people. I do not want to be in a city where you cannot know your people and have to receive a special invitation to visit them. I want a coun-

try parish where I can see my people without any trouble."

St. Thomas of Canterbury is that kind of a parish. Located about six miles from West Point, it is in a small town overlooking the beautiful Hudson River. But one retired Army officer, a classmate of the late General Dwight D. Eisenhower, is skeptical of Rosso's professed reason for taking this parish.

"I know why you are here," he told the former Navy chaplain, "You are here to spy on the Army football team for the Naval Academy."

Despite the allegation, Rosso is finding his pastorate a most challenging one. When he first came to Cornwall-on-Hudson in 1963 the New York City native found a quiet little town with only three houses in the area of the church. Today there is not an empty lot to be bought, for new housing developments started shortly after he arrived. The population has zoomed accordingly.

"We have many professional people here, many of whom work in West Point and some who commute to New York and even to Kennedy Airport," he said. "The main reason they come here is so much unrest in the New York public school system and its environs. Many Catholics have moved into this area, and St. Thomas Parish has over 1,200 families."

The burgeoning young population (one street has 99 children) provides one of Rosso's major parish problems.

"The big thing we face now is the high cost of education," Rosso ex-

plained. "When I came here in 1963 we had seven nuns and one lay teacher and an annual payroll of \$7,200. Today we have five nuns, four full-time and one part-time lay teachers for 249 students in our elementary school. Our annual payroll is now \$39,280."

A continuing problem, the pastor observed, comes in the wake of new construction. Under Rosso's dynamic leadership the old church, built in 1871 and too small and "structurally unsafe," was torn down in 1967 and the present new extremely attractive structure put up. It was completed in 1969. An equally attractive and efficient rectory was built at the same time. Nearby is the new school, erected in 1959. Maintaining these and other buildings is a constant financial drain.

But the former Navy Chief of Chaplains has tackled the situation with his usual skill. Each year he presents a detailed budget to the parishioners, listing to the last dollar where the money goes.

On the spiritual and recreational side, Rosso has initiated numerous stimulating programs. One of the most exciting is called AWARENESS, for young people. The idea was suggested to Rosso by his youthful assistant, Father Gerard Travers. Each week young people, mainly of high school age, gather in groups of ten to fifteen in the homes of different members to discuss a question that has been propounded to them earlier. The sessions, all voluntary, combine social and business concerns. The response has been most enthusiastic by the boys and girls, not to mention the married couples who host these meetings. It has given them a real sense of participation in parish affairs.

Rosso's present responsibilities are

far removed from those of his Navy career. He is a member of the Board of Consultors of the New York Archdiocese, of the Inter-parish Finance Commission (a new Commission of fifteen priests named to come up with answers to the Cardinal for sound inter-parish financing), and of the New York State Educational Committee. These duties are in addition to the normal task of running his own parish.

ENTERING the Navy as chaplain was a premeditated step. Following his ordination at St. Patrick's Cathedral in 1933 by Patrick Cardinal Hayes, Rosso was assigned to Our Lady of Peace Church in New York as an assistant pastor. While there the graduate of Cathedral College, 1927, and St. Joseph's Seminary, 1933, became absorbed in current history and especially in what was then taking place in Europe.

"I made up my mind in 1935 that there was going to be another war and I wanted to be part of that war, serving the troops who would be involved," he recalled.

This feeling accounted for his turning down an offer by Geatano Arcesi, a consultator of the New York Archdiocese, of a pastorate.

"No, I do not want to be a pastor," he said. "I want to be a Navy chaplain."

Assured that Rosso was serious, Arcesi told him, "I will be with Cardinal Hayes over the weekend and will speak to him and let you know his answer next week."

The answer was yes, and Rosso went to see Msgr. George Waring, who was in charge of the Military Ordinariate. That was in 1936. Waring told Rosso, "I can get you into the Army tomorrow."



Saint Thomas of Canterbury Church, Cornwall-on-Hudson, New York. The church was dedicated in 1969. Former Navy Chief of Chaplains, George A. Rosso, has been pastor of the church since his retirement from the Navy.

row but you will have to wait a few months for the Navy.”

“I am sorry, but it is the Navy or nothing,” the priest, who as a boy dreamed of a Navy career, replied.

In February, 1937, Rosso and sixteen other Protestant and Catholic clergymen took their physical examinations. Only three passed. Later they had their written and oral tests, and three weeks later Rosso received a letter saying he had been successful and should report to the Bureau of Navigation for instruction and assignment. He was sworn in on March 17, 1937, by a former Chief Petty Officer, Paul P. Ral, now Chief Justice of the Court of Claims in New York.

After preliminary training, Rosso was eventually assigned to the USS *Iowa* as its senior chaplain, on February 22, 1943. In January the following year the *Iowa* was sent to the Pacific

as part of Task Force 58. It was during this period that Rosso had his most exciting battle experiences.

One memorable encounter occurred when the *Iowa* was part of a striking force sweeping around the island of Truk, a Japanese bastion. The battleship was responsible for sinking a Japanese heavy cruiser. Rosso and a tough master gunnery sergeant from Brooklyn were at a battle station on the open bridge, directly below the 16-inch battery of guns. The sergeant was asking Rosso for his binoculars and neither man heard the warning signals. The guns blasted off and the two men were bounced from one side to the other. When they finally came to rest, Rosso asked the sergeant, “Well, are you coming for the binoculars?”

The strikes were successful, the *Iowa* scoring three direct hits on the Japanese ship, breaking it in half on

the third one. After it was all over, a gunnery officer came to Rosso and asked him, "Padre, you were on the open bridge. Would you have thrown the third salvo?"

"Yes," the chaplain replied, "All the sailors who were able would have gotten off the ship and gotten away to fight and probably kill some of our American boys another day."

On another mission the *Iowa* was sent to strike at Guam and Saipan. It was George Washington's birthday and the chaplain went on the bridge on dawn alert, 3 A.M. The skipper, on the starboard side, called over to Rosso on the port side, "Has the messenger found you yet?"

"No," Rosso answered.

"Your orders were decoded last night and you will be detached upon the arrival of your relief," he was told.

It took several months for Rosso's relief to catch up with the *Iowa*. He did not report until Good Friday in April, 1944. Rosso remained on board for Easter Sunday and was detached the next day, his assignment being in the Chaplains' Division of the Bureau of Naval Personnel, Navy Department, in Washington.

At the end of that assignment he received a letter of Commendation and authorization to wear the Commendation Ribbon:

For exceptionally meritorious conduct in the performance of outstanding service as Officer in Charge of the Detail Section, Chaplains' Division, Bureau of Naval Personnel, during the period 18 May 1944 to 31 August 1945. By his leadership, judgment, and superior abilities he played a vital part in the development, expansion, and administration of a comprehensive program

devoted to the spiritual well being of the personnel of the Navy. His outstanding service and performance of duty were at all times in keeping with the highest traditions of the United States Naval Service.

Assuming more and more important posts as time went on, Rosso was advanced to Rear Admiral in 1955, becoming Director of the Chaplains Division June 6 that year. He assumed the duties of Navy Chief of Chaplains on June 10, 1958.

The genial Monsignor, who was made a Domestic Prelate in 1957, played semi-pro basketball for the community team of Thornwood, New York, as a young man, and later was an enthusiastic sailboat competitor. But today he said, "The only thing I do is throw my camera over my shoulder and go out and take pictures. I have always been a shutterbug." And a good one, it may be added.

The 64-year-old priest anticipates retiring in a few more years.

"When I retire I want to go to the San Francisco bay area as I have a brother and his family living there and many friends. I should like to serve churches as a kind of stated supply. That means no more problems about my monthly payroll, or insurance premiums for the parish to meet, or mortgage payments."

Wherever Rosso finally settles, his pleasant and friendly personality will add a special dimension to that area. The general saying today in Cornwall-on-Hudson when advice is needed will undoubtedly always follow him, "Go see the Admiral." END

So much of life is monologue rather than dialogue.—Thompson.

New Church Roles *for Women*

By Robert J. Hastings

What effect will woman's continuing struggle to become a full person have on the male-dominated church?

NO longer are America's churchwomen content to provide the offerings while the men decide how to spend them. It is evident that women are rapidly filling key roles in American churches and denominations.

In late 1969, Dr. Cynthia Wedel, 61, was named the first woman president of the National Council of Churches. A tall, silver-haired psychologist, she was elected by a vote of 387 to 93 over Albert B. Cleage, Jr.

Other female involvements in ecclesiastical circles have snowballed in recent months:

In their national convention this October in Houston, The Episcopal Church will for the first time recognize women as official delegates.

Managers of the American Baptist Convention women's organization has asked that a woman be nominated as

president of the denomination in 1970. Four women have held the top post since the American Baptist Convention was formed in 1907.

The Louisville (Ky.) Presbyterian Theological Seminary has named Catherine Lee Gunsalus, noted theologian and educator, as the first woman on its faculty. An ordained minister of the United Presbyterian Church Dr. Gunsalus begins her duties June 1, 1970, as associate professor of historical theology.

The Adath Jeshurum Congregation of Minneapolis, a conservative synagogue, has decided to count women in making up a "minyan." A minyan is the minimum of 10 adult Jews that constitute a quorum for public worship. Heretofore, a minyan has been 10 Jewish men at most synagogues.

Miss Margaret Harbison, 62, a

Labor Party member of Parliament, has been named as the first woman in history to serve as Lord High Commissioner to the General Assembly of the Church of Scotland (Presbyterian). She was appointed in February of this year by Prime Minister Harold Wilson, and approved by Queen Elizabeth. The post, first established in 1603, has been filled by a male for 363 years.

And from Vatican City, Patrick O'Keefe predicts that the ordination of female priests in the Roman Catholic Church may become a reality sometime after 1975.

A New Activism

The glowing activism of women is not restricted to stained glass. In the U. S., just the past two years has seen a new female militancy in such areas as racism, poverty, inflation, and the Vietnam War.

In the closing days of 1969, a plane-load of wives and children of North Vietnam prisoners of war grew impatient of apparent indifference and silence to the plight of their menfolk and flew directly to Paris for face-to-face talks with representatives of the North Vietnam peace delegation. In early January of this year, the wives of three prisoners—Mrs. Carolyn Stegman, Mrs. June Nelson, and Mrs. Sherry Duncan—went directly to Pope Paul VI with an appeal for his intervention.

Just as students, racial minorities, and the poor have become more vocal in the past decade, so women may well become the next segment of society to “demand” greater rights.

In a recent issue of *Look* magazine, Gloria Steinem says that women have learned two things in their activ-

ist role. First, that women can exercise power constructively in “masculine” areas that have nothing to do with the kitchen or nursery. And second, that this country’s power structures are not about to let them do it! Many women, she claims, have been pushed around so long they even believe for themselves the myth of female inferiority.

For example, Mrs. Shirley Chisholm of New York, the first black woman to be elected to Congress, says she has always found politicians more prejudiced against her as a woman than as a black. Mrs. Chisholm says she “got sick” of hearing men say, “Shirley has brains, she is articulate, she’s a fighter, she’s been effective, but she’s a woman.”

In Russia, where there are 19 million more females than males, women have long enjoyed economic equality with men, accounting for half of the total labor force in jobs ranging from doctors and lawyers to construction workers and street cleaners. “We may work like men,” commented one Russian feminist recently, “but we want to be looked upon as women rather than comrades.”

Results to Prove

American women, particularly, have results to prove their new activism is paying off. During 1969 alone, they scored these “firsts”:

Carol Jan Ovitz broke a 112-year male tradition at the Chicago Board of Trade, the world’s largest commodity exchange, by becoming the first woman trader.

American women volunteered for America’s space program to serve as astronauts. (The first woman in space was a Russian, cosmonaut Valentina Tereshkova.)

Mrs. Helen D. Bentley became the first woman ever appointed chairman of a Federal regulatory commission. (She is the Federal Maritime Commissioner.)

Jo Claire Welch became the first female commercial co-pilot, flying for Air East, a Texas airline.

Diane Crump and Tuesdee Testa became two of the first women jockeys in the U. S.

Margo Pebley, 16, a veterinary student from McAllen, Texas, became the first girl member of the Future Farmers of America. (After appealing her case all the way to the Department of Health, Education and Welfare in Washington.)

Julia Barash, 18, of Monroe, New York, became the first girl in the United States to get permission to compete with boys in interscholastic sports.

And the trickle has sparked a trend, even in the military, because for the first time two women are included in the President's list of 86 U. S. Army colonels for promotion to the temporary rank of brigadier general. They are the first women nominated since the Congress in 1967 authorized women to hold general officer rank. The women nominated are Col. Elizabeth P. Hoisington, director of the Women's Army Corps (WAC), and Col. Anna Mae Hays, chief of the Army Nurse Corps.

Dreams or Realities?

Getting back to the churches, how realistic are the changes for greater female involvement? Is the election of a woman as president of the National Council of Churches a trend, or an isolated rarity? What are the real chances for feminine leadership in the

thousands of congregations across America?

Let's take a quick look at the picture in six denominations:

(1) United Methodist Church. For about 10 years, women have been ordained as full ministers, but for the most part they serve in rural churches, as missionaries, and as associates on larger church staffs. Previously, they were ordained only as lay ministers, but not as members of the Annual Conference. Now they are "consecrated," not ordained. Dr. Georgia Harkness, noted author and theologian who taught for many years at Garrett Theological Seminary in Evanston, Illinois, is perhaps the most prominent American woman ever to be ordained as a Methodist minister.

(2) The Episcopal Church. At their 1969 national convention, agreement was reached that there is no Scriptural evidence against the full ordination of women. But tradition is against the ordination of women ministers. About 1963, Bishop James A. Pike stirred a controversy when he ordained Deaconess Edwards as a full minister, but his action was repudiated by the House of Lords. "There is a massive national resistance to a female clergy," one vicar said, "but I predict a swing in the other direction in the next decade." They do ordain women as deaconesses, and in most churches, women may serve as official members of the local vestry.

(3) Baptists. Although American Baptists have for years ordained women, they are few in number and customarily serve small, rural, or mission churches. Among Southern Baptists, the pulpit is still closed to women. While freely using women in music, education, youth, recreation,

and missions, the Southern Baptist pulpit is definitely a male monopoly. In isolated instances, women serve as deacons. Early in 1969, the Greenwood Forest Baptist Church in Cary, North Carolina, ordained Mrs. Douglas M. Branch, widow of the late executive-secretary of the North Carolina Baptist State Convention, as a deacon. It was not considered too unusual in North Carolina, where women had been ordained previously.

But in Kentucky, the Faith Baptist Church in Georgetown made headlines in February, 1969, by ordaining Mrs. Robert Snyder and Mrs. Wallace Williams. This was evidently a first for Kentucky, for the Baptist state paper there devoted an entire page to the story, compared to only one paragraph in the North Carolina publication. Baptists in Europe are more liberal. The Baptist Union of Great Britain and Ireland made a study, and concluded that "The New Testament does not yield a biblical basis for either the acceptance or rejection of the ordination of women." Erik Ruden, general secretary of the Baptist Union of Sweden, says their churches have used women evangelists since the beginning of this century. "Women were the first to declare that Christ had risen," Ruden said. "So it would not be improper for them to proclaim it today."

(4) United Presbyterian Church. They have ordained women as elders for a generation, but not until 1956 did they ordain them as teaching elders, or full ministers. "Officially, we ordain women," one pastor noted. "But practically speaking, it is a rarity." Reports for 1967 show only 67 women ministers, compared with 12,685 men. But in the same year, they

showed 14,268 women elders as compared with 76,695 men. The few women who are ordained serve in teaching and mission positions, and only rarely as pastors.

(5) Church of the Nazarene. This denomination has freely ordained women both as deaconesses and ministers since it was founded in 1908. "I would make a conservative guess that one out of every twenty of our ministers is a woman," one pastor estimated. "I think their main problem might be in dealing with all-male boards," the same pastor said. "On the other hand, they might be more accessible for marital counseling, especially on the part of women who would feel freer to consult another woman."

(6) Lutherans. The Lutheran Council in the U. S. A. has just finished a two-year study of the issue and concluded that neither the Bible nor theology offers "conclusive grounds for forbidding the ordination of women and no definitive ones for demanding it." The Council is made up of the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Synod of Evangelical Lutheran Churches. Fred W. Meuser, an official of the Council, said that although Lutherans do not presently ordain women in the U. S., divergent views on the issue do exist. Each body is now free to make its own decision. The question will come up this October at the biennial convention of the American Lutheran Church, as three women are now seeking ministerial orders. Lutheran churches in Germany and Scandinavia ordain women, but most of them enter service other than the pastorate.

Will They Succeed?

As women press for new roles in the clergy, will they be heard? If the national trend of feminine involvement spills over into the churches, Yes.

If women press their demands vigorously, it is normal to assume they will establish new beachheads in the pulpit the same as they have in the cockpit of airliners, the chambers of government, and the offices of business.

Mrs. Peggy Way, an assistant professor at the University of Chicago Divinity School, feels the "masculine-dominated" church has relegated women to second-class status for too long. Writing in a recent issue of *The Christian Ministry*, she called upon male church leaders "to listen attentively to all phases of the women's liberation movement."

"The institutional church needs me and my sisters more than we need the church," she wrote.

Some church feminists might claim that the advice of anthropologist Margaret Mead is relevant to their own goals:

"People have always said that it would be better to stay home and till your own cabbage patch. But I think that, if people don't follow the potentialities of movement and change, they're likely to wither and die."

The truth is that practice will vary from faith to faith, from congregation to congregation. Whether their role is official or unofficial, dedicated women will continue to be "last at the cross and first at the tomb." **END**

Literature is the art of writing something that will be read twice.

—C. Connolly, *Houston Times*.

NEWS

Bridgton, Maine. June 24, 1970. Funeral services were held here today in Trinity Episcopal Church for the Rev. Robert S. Hall, the Army's first paratrooper chaplain.

The Rev. Mr. Hall died at Bridgton hospital Sunday. He was 61.

The Episcopal minister served as a chaplain with the 101st Airborne Division during WWII.

The Rev. Mr. Hall was a native of Lynn, Mass. He is survived by his widow, three sons, and a brother.

GOD SPEAKS THROUGH THE BIBLE

Two big events connected with the Bible are coming up soon.

One is National Bible Week, November 22-29, 1970.

The other is Worldwide Bible Reading from Thanksgiving to Christmas.

Both of these events emphasize that God speaks directly and personally through the Scriptures.

You'll find suggested readings in **THE LINK** magazine. You may also order program materials from Miss Clarice Franklin, American Bible Society, Room 710, 1865 Broadway, New York, N. Y. 10023.

During these two programs millions of people are invited to discover new "Life for Modern Man."

The American Bible Society, the Catholic Biblical Association of America, and the Laymen's National Bible Committee say: "Read one; read all." It's for everybody!

The Problems and Challenges of a Ministry in Vietnam

By Wendell T. Wright

THE following remarks are the reflections of a chaplain who has completed a tour in Vietnam. They are not necessarily original, but simply the reflections of one man who wishes to share his experience with others who may find these experiences helpful in their understanding of the work of the chaplain with combat troops.

It seems to me that one of the first and most important things that the chaplain in a combat unit must establish is his own self-image. He must be clear in his own mind as to what his mission is, and of himself as a man related to that mission. How he sees himself and his mission, and his concept of his source of authority, is quite important.

The chaplain, of course, is appointed by the government of the United States, and given a commission in a particular branch of the armed forces, duly authorized and endorsed by his ecclesiastical agency. But from what source does the chaplain derive

his personal authority as he ministers to and mingles among the men of his unit?

The chaplain has no authority except in his role, which is basically a spiritual role. His strength and authority is in God, and God working through him. When the chaplain tries to be a winning personality, an imposing figure, he loses his true importance and his authority. As Dietrich Bonhoeffer has said:

Genuine spiritual authority is to be found only where the ministry of feeling, helping, bearing, and proclaiming is carried out. Every cult of personality that emphasizes the distinguished qualities, virtues, and talents of another person, even though these be of an altogether spiritual nature, is worldly and has no place in Christian community. The desire we so often hear expressed today for "episcopal figures," "priestly men," "authoritative personalities" springs frequently enough from a spiritually sick need for the ad-

miration of men, for the establishment of visible human authority, because the genuine authority appears to be so unimpressive.¹

Therefore, the primary challenge and necessity of the chaplain is his own spiritual life maintained by daily personal devotions, by regular retreats, and by a receptive, listening attitude to the "still, small voice" that may come in the most unexpected places and through the most unlikely means.

The chaplain's ministry, just as that of his civilian counterpart is basically exercised through the ministration of Word and Sacrament.

In the gospel according to John we are told,

In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word became flesh and dwelt among us..." (John 1:1, 14)

God came into history as a man, to participate in life and share it with man. It is not too "far out" to say that God continues to become real to man through other men, in this case, the chaplain. There is a sense in which there is a continuing incarnation, an enfleshment, in that God is present through the individual.

God becomes real to men just as he did through Father Vincent Ferrer. Father Ferrer, a 48-year-old native of Barcelona, went to India in 1956, and for the past ten years has worked in the town of Manmad, about 180 miles

north of Bombay. His principal activity has been assisting the poor farmers to drill wells in order to irrigate their parched land. When he was asked in an interview reported in *America* (August 3, 1968), how this activity was showing God's love, he said.

In front of you there is bread. In front of another man there is no bread. Now God is life. In front of you, because you have bread, God is there. But in front of the other man, God is not there. God is everywhere, yet because that other man has no bread, God is absent in the form of life. Existentially speaking, my action must be to bring bread, and therefore, bring God, to that other man. It is useless to tell him if he is hungry, that God is there. No, we have to bring God to men. If we do not we will scandalize them. If a field is dry, then we must bring God to that field in the form of water. God is life, life in all its forms. My Christian duty is this: to fill the world's emptiness with God's presence. This is a practical task; it is not merely a matter of words. If a man is in need of consolation, then I must bring God in the form of consolation.²

The chaplain brings God in many forms to the men with whom he lives. He brings God to them in consolation, in the sharing of hardships and danger, and often in participating in the simplest things such as filling sandbags, but he always brings God to them in the form of relationships.

For many people God is dead. The word "God" is an empty symbol that has absolutely no meaning. Until

¹ *Bonhoeffer, Dietrich: Life Together, Harper, New York, 1954, p. 108.*

² *Interview of Dr. Vincent Ferrer by Thomas M. Gannon, AMERICA, August 3, 1968, pp. 76-77.*

they experience accepting love in a relationship, God cannot come alive for them. Such a relationship, may become a part of the continuing incarnation, the enfleshment, of God in the world. Therefore, the chaplain's presence in simple visitation as he moves easily and freely among his men, may be as important as the formal worship services he conducts.

The proclamation of the Word by preaching is a vital part of the chaplain's activity. As he moves among his men he will frequently be asked, "When are we having a service?", even though they may have just had a service together two days before. One chaplain remarked in jest that he had had so many services with his troops and they still kept asking for more, that he was concerned lest they become religious fanatics.

The experience of men actively seeking out the chaplain and inquiring about worship services points to the fact that they expect him to lead them in corporate worship. It could not be stated more plainly and emphatically that regardless of how the chaplain sees himself, the men see him in his priestly role. They expect formal worship services even though the service may not be "formal" in any ritualistic sense. Because of the exigency of a combat situation most services will be short, possibly lasting ten or fifteen minutes using an ammunition crate as an altar and consisting of a few prayers, a hymn, scripture reading, a short sermon, and communion, or some combination of the above.

Preaching is always a challenge anytime, anyplace, and may become more of a challenge and much more difficult under combat conditions. War can have a very desensitizing and de-

humanizing effect on many men. It just may be that due to the chaplain's living with his men, and through his proclamation of the Word, men are able to remain truly human amidst the carnage of war. The chaplain's message is definitely to "proclaim release for prisoners and the recovery of sight for the blind, to let the broken victims go free."

The other important medium through which the chaplain does his work is in the ministration of the sacraments. Probably the easiest and most joyous portion of the chaplain's task is when he takes the common elements of bread and wine and they become visible signs of God's loving-kindness and redeeming grace. The greatest danger in this area is that after five or six services in one day it may become perfunctory, at least the ceremony loses some of its vitality for the chaplain, if not for the people.

One of the ways that some chaplains in Vietnam have attempted to keep the services vital and new, and make worship more meaningful to themselves and to their people, is by trying new forms of worship, new liturgy, and especially combined faith-group services, i.e., Protestant-Catholic services. Many men have expressed their enthusiasm for this type of service. Some of them have said that they have shared so many things with their friends in combat, but when it came to worship they had to split up, and now for the first time, Protestant-Catholic friends were able to go to services and worship together.

The problems and challenges of the ministry in Vietnam are not really so different from those experienced by a Christian minister or priest anywhere serving his people. The situation is dif-

ferent, the environment different, the circumstances under which he works are entirely different. There is much more intensity and tension because of the nature of war, but the chaplain still brings to his people the basic

message of the love of God through Jesus Christ and it is this redeeming, releasing, and freeing good news of the gospel that brings life to men in combat just as anywhere else in the world.

END

AT YOUR SERVICE

Sex—Its Meaning and Expression

A new, revised edition of "Sex—Its Meaning and Expression" has been issued by the United Presbyterians. Here is a frank, in-depth discussion of "one of the most exciting and puzzling drives in our lives." Written by Dr. Edward Brubaker, pastor of the First Presbyterian Church, Wichita, Kansas, the pamphlet offers Christian counsel on "the real nature of our sexuality."

Copies may be secured for 9 cents a piece (18 pages) by ordering from The Department of Chaplains and Service Personnel of the United Presbyterian Church in the USA, 4125 Nebraska Ave., N. W., Washington, D. C. 20016.

Interested in Home Study?

A new "Directory of Accredited Private Home Study Schools 1970" has been issued by the Accredited Commission of the National Home Study Council. Courses available and schools giving them are listed. Copies may be secured by writing Dr. David A. Lockmiller, Exec. Dir., National Home Study Council, 1601—18th St., N. W., Washington, D. C. 20009.

What's Your Hobby?

All chaplains and other service personnel need a few good hobbies. As incentives to pursue these avocations with increasing skill and competence there are awards offered in various fields. *The Saturday Review* has annual photography awards for amateurs. Deadline for 1970 is September 15. Details are available from SR at 380 Madison Ave., New York, N. Y. 10017.

PHOTO CREDITS: Page 3, United Nations; page 11, *Nashville Banner*; page 13, Fred Clark; pages 17, 19, Seth Muse; pages 25-29, Robert F. Hemphill; page 32, U. S. Navy; pages 46-57, U. S. Army, U. S. Navy, U. S. Air Force; page 56, Moody Press.

NEWS ROUNDUP

Chaplain (LTC) Clifford E. Keys, Jr. USA, Div. Ch. Hq. 101st Airborne Div. APO San Francisco 96383, writes:

Our Easter service here at Camp Eagle was a bit unusual. We are up here about 10 miles south of Hue, and most of the 8,600 men who attended the service were brought out of the jungle and their fighting positions for the service. More than 2,000 were flown in by helicopter from places where there are no roads.

Needless to say it was an Easter service which all of us will never forget. There were 33 chaplains who participated in the joint service following which nine Catholic chaplains concelebrated Mass and 19 Protestant chaplains conducted a communion service. The picture shows some of our 101st Airborne Division troopers during the pastoral prayer.





THE REV. DR. RICHARD C. HALVERSON VISITS FAR EAST AT EASTER TIME

TOP LEFT: (Left to Right) Chaplain (LTC) Porter H. Brooks, Saigon Support Command, LTC William Shannon, 159th Trans Bn Commander, and Chaplain (COL) Frank Wallace, 1st Logistical Command, at a Chaplains Training Conference held at the 159th Trans Bn at Cat Lai, Vietnam, 11 Mar. 1970.

TOP RIGHT: Charles E. King, who accompanied Dr. Halverson throughout Vietnam, directs an impromptu choir of men from the 4th Trans Command Camp Davies, Saigon, Vietnam.

BOTTOM: (Left to Right: Front Row): Chaplain, COL, Hans Sandrock, Armed Forces Chaplains Board; LTC Wm. Shannon, CO, 159th Trans Bn; Dr. Richard Halverson (pastor to Secretary of Defense Laird); Mr. Charles E. King, former director of "Wings Over Jordan Choir"; Chaplain (LTC) Porter H. Brooks, Saigon Support Command, and Chaplain (MAJ) Richard L. Andrist, 159th Bn.



*Senator
Smith
Redeclares
Her
Conscience*



**Senator Margaret Chase Smith of
Maine.**

SENATOR Margaret Chase Smith of Maine, the only lady member of the Senate, was widely acclaimed for her Senate address commemorating the 20th anniversary of her well-known "Declaration of Conscience." On June 1, 1970, she spoke out again because she thought:

It is time that the great center of our people, those who reject the violence and unreasonableness of both the extreme right and the extreme left, searched their consciences, mustered their moral and physical courage, shed their intimidated silence, and declared their consciences.

Her challenge twenty years ago — so her colleague, Senator Stennis, said — was a "milestone" in the beginning of the turn-away from the national sickness from which we recovered.

Because of the significance of the remarks of the ranking Republican on the Senate Armed Services Committee, we quote some of them:

... those of us who shout the loudest ... ignore some of the basic principles of Americanism — the right to criticize; the right to hold unpopular beliefs;

the right to protest; the right to independent thought. That applies today—and it includes the right to dissent against the dissenters

. . . the excessiveness of over-reactions on both sides is a clear and present danger to American democracy . . .

. . . Extremism bent upon polarization of our people is increasingly forcing upon the American people the narrow choice between anarchy and repression . . .

. . . an overwhelming majority of Americans believe that:

Trespass is trespass — whether on the campus or off.

Violence is violence — whether on the campus or off.

Arson is arson — whether on the campus or off.

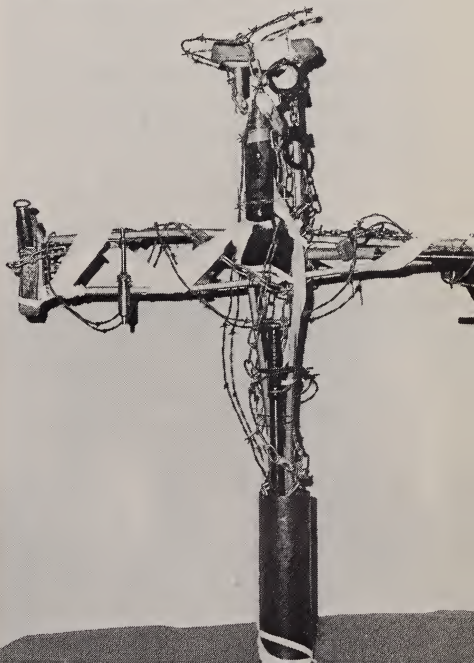
Killing is killing — whether on the campus or off.

. . . Ironically, the excesses of dissent on the extreme left can result in repression of dissent. For repression is preferable to anarchy and nihilism to most Americans

She concluded her address by saying:

. . . It is time that with dignity, firmness, and friendliness, they (the great center of people) reason with, rather than capitulate to, the extremists on both sides — at all levels — and caution that their patience ends at the border of violence and anarchy that threatens our American democracy.

Designed by Chaplain, LTC, Oscar Sylwester, this is "The Cross Nobody Wants to Carry." It was made for a chancel drama by the same name. The thrust of the drama is based upon Matthew 16:24. Players come forward to take the light cross, the beautiful cross, the small cross, and the like. But they carefully avoid this cross because it is big and dangerous. It symbolized the crucifying events of today. (Chaplain Sylwester is Deputy Command Chaplain, Air Force Chaplain School, Maxwell AF Base, Ala.)





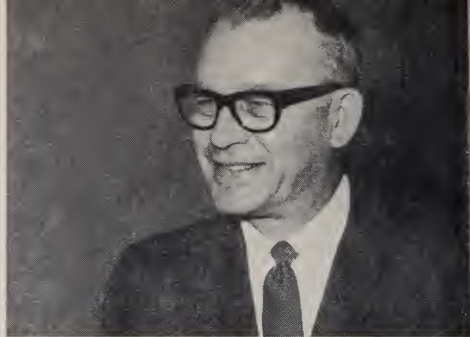
Miss Rose Golik pins Chaplain Terry into the Royal Order of Walrus.

TERRY VISITS HQ. AAC

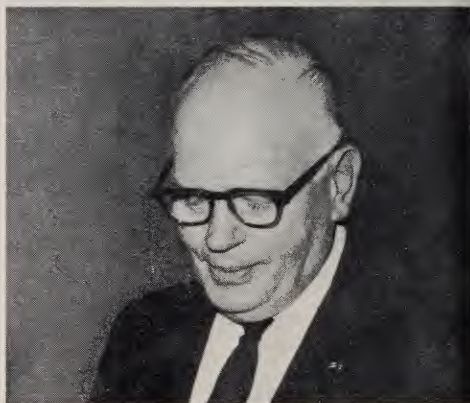
On his way to the Far East a few months ago Chaplain Roy Terry (now Chief of Air Force Chaplains) visited Hq. AAC. Making the stop-over with him were members of his staff: Chaplains Tom Campbell; Henry J. Meade; and Robert Moore.

Escorted by Chaplain Meredith P. Smith, Command Chaplain, AAC, the party's two-day visit was packed with events: meals, talks, briefings, and initiation of the visitors into the Royal Order of Walrus.

Chaplain Terry, left, and Chaplain Meredith P. Smith.



Chaplain Campbell becomes a member of the Royal Order of Walrus, too.



Chaplain Robert Moore becomes a member of Royal Order of Walrus, also.



Chaplain Meade also becomes a mem-



Chaplain Terry breakfasts with Sgt James Bishop and Sgt Abraham Jetters, both of the Base Chaplain's Section at Elmendorf.



FORT MEADE, MD.—Chaplain, COL, Thomas H. Scott of Bramble Lane in Laurel, Md., receives the silver eagle insignia of his present rank from LTG Jonathan O. Seaman, 1st Army Commander, during a promotion ceremony here at First Army Hq. A 1941 graduate of Saint Mary's Seminary in Baltimore, Chaplain Scott serves as 1st Army's deputy chaplain.



Chaplain, MG, Edwin R. Chess (now retired), left, witnesses presentation of the Air Force Outstanding Unit Award to the Commandant, Air Force Chaplain School, Chaplain, COL, Angus O. Youngblood, right, by the Commander, Air University, LTG A. P. Clark, center, on March 17, 1970. The Citation to the Award read in part: "The Air Force Chaplain School, Air University, distinguished itself by exceptionally meritorious service from 1 January 1968 to 31 December 1969. During this period, the Air Force Chaplain School performed its unique educational mission with such a high degree of dedication, ingenuity, and professionalism that the image of the Air Force Chaplain service has been profoundly enhanced among the churches of America and throughout the United States Air Force...."

NAVY CHIEF OF CHAPLAINS NAMED

RADM Francis L. Garrett, CHC, USN, an ordained minister in the United Methodist Church, assumed the office of Chief of Chaplains, U. S. Navy, and Flag Rank, on July 1, 1970. Chaplain Garrett was born in Greenville, S. C., on Apr. 7, 1919. He received his theological training at Candler School of Theology. He was commissioned a LT (junior grade) in the Chaplain Corps of the U. S. Navy on Mar. 13, 1944, and has served on continuous active duty since then.

He was promoted to LT in 1946; to LCDR in 1951; to CDR in 1956; and to CAPT in 1963. Then in 1969 he was selected for RADM from among 64 chaplains who were considered for promotion.



MORAL HERITAGE WORKSHOP

FORT DIX, N. J.—BG Howard H. Cooksey, Fort Dix Commander, opened the three-day Moral Heritage Workshop held at the Fort Dix Chapel Center Apr. 21 through 23, to orient instructors on the new concept in the Army Character Guidance Program. An Army Resource Team, consisting of Chaplains Wilson and McCullough, introduced the new format adopted throughout the Army.

Chaplain Pitman, 1st Army Chaplain, and other chaplains representing installations in the 1st Army Area were in attendance.

Chaplain Hall, Deputy Chaplain of Fort Dix, served as Fort Dix project officer.

LTG Lucius D. Clay, Jr., Vice Commander in Chief, PACAF, (right), presents the Meritorious Service Medal to Chaplain, COL, Bernard M. Delos in recognition of his service as PACAF's Assistant Command Chaplain from July 1968 to May 1970 at Hickam AFB, Hawaii. Chaplain Delos' new assignment is to the Office of the Staff Chaplain, 21st Air Force, McGuire AFB, N. J.



A FIRST . . . Easter Sunrise Service in C-5 Aircraft, Altus Air Force Base, Oklahoma. 29 March 1970—0615 Hours. Participating Chaplains: Chaplain, LTC, Arthur F. Wingo; Chaplain, MAJ, David P. Byram; Chaplain, CPT, Reese M. Massey, Jr. Attendance: 350.





NEW RETREAT FACILITY IN THE PHILIPPINES

The Navy and Marine Corps personnel (including fleet personnel) of all faiths now have a retreat house for reflection and spiritual renewal.

The retreat house is situated at Grande Island. The cottage was built in a remote and private area, away from the other cottages and buildings on the island. The first Navy Retreat House to be activated, it was dedicated on March 14 by visiting Fleet Chaplain, RADM H. J. Rotrige of the U. S. Pacific Fleet.

The retreat house was formerly the site of a 14-inch Harbor Defense Battery. Now it has four bedrooms, two lanais, a front room and a kitchen. It will accommodate about 20 men. In addition to serving U. S. Navy and Marine Corps personnel, the retreat facility will be used by USAF personnel from Clark AFB.

Others taking part in the dedication service March 14: YNSN Gary Hargett; LCDR S. J. Beach, CHC, USN; LT F. L. Craven, CHC, USN; the Rev. Tom Hash; CDR R. H. Warren, CHC, USN; CDR A. Morel, Jr.; RADM V. G. Lambert, ComNavBase; PN3 Greer Willis; LCDR E. R. Toner, CHC, USN; PN3 Lee J. Ware; and SN John R. Leggett.



CDR R. H. Warren, CHC, USN, leading a group in worship at the new retreat center.

CDR R. H. Warren, Senior chaplain, NavSta Subic Bay, at the Lectern.

Retreatants assembled for prayer and worship.





CHOPPER CHAPLAIN ASSIGNED TO DUTY AT WHEATON COLLEGE

Wheaton, Illinois.—One of the “chopper chaplains” decorated for heroism in the Vietnam conflict has been appointed chaplain at Wheaton College. He is James M. Hutchens, Wheaton alumnus, and author of *Beyond Combat* published by Moody. After 14 years of military service, Hutchens resigned his Regular Army commission as chaplain in July, 1969. *Time* magazine cited Hutchens as one of the “clerical heroes” of the Vietnam conflict.

His popular book has just been published in paperback (142 pp. 95 cents). Hutchens was chaplain to the 173rd Airborne troops and green berets.

ABERDEEN PROVING GROUND, MD. May 12, 1970—Chaplain (COL) Ray M. Rowland has assumed his new duties here as Staff Chaplain, U. S. Army Test and Evaluation Command.

He joined the hq. in Jan. following a year-long tour of duty in Southeast Asia with the 1st Logistical Command and served briefly as Deputy Chaplain pending the retirement of Chaplain (COL) Roy A. Morden.

An Army chaplain since 1945, Chaplain Rowland served with cavalry units of the Far East Command until he reverted to inactive status at the end of WW II.

Since returning to active duty in 1951, he has served overseas in Europe, Japan, Korea, and Vietnam. Stateside assignments have included duty in the Office of the Chief of Chaplains, with Combat Developments Command at Ft. Belvoir; and with the 11th Air Assault Div at Ft. Benning.



ZAMA (HQ. U. S. ARMY JAPAN)
Apr 23, 1970—Chaplain (LTC) Seymour Moskowitz, Jewish Chaplain, U. S. Army Japan, drinks a glass of wine during the U. S. Army Japan Passover Seder held at the Camp Zama Officers' Open Mess. More than 150 people were in attendance for the religious feast, including MG John A. Goshorn, commanding general, U. S. Army Japan.



The *Passover Seder* was celebrated by 17 officers and men of the USS *Forrestal* with special food items provided by the National Jewish Welfare Board and their own efforts.

Wardroom III was readied by stewards and at the appropriate hour, the Passover was begun under the leadership of LTJG Malcolm Jacobs, RVAH 13 who has been acting as lay leader for the group. Steve Heiliczzer of VF 74 and J. H. Dines of *Forrestal's* R Div saw to it that the food was properly served.

Passover stories were told by Saul L. Senders of RVAH 13 drawing on his many years as an instructor in a Hebrew school in Israel. The unique observance was held aboard *Forrestal* while the carrier was anchored in the bay of Malta Island.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Anguished Men of God by WESLEY SHRADER. Harper & Row. 1970. 145 pp. \$4.95.

The problems and trials of parish clergy today are depicted in an exchange of candid letters between a Catholic priest and a Protestant minister, good friends of long standing.

Red Sky At Night by LESLIE T. TYALL. Moody Press. 1970. 128 pp. 95¢ paper.

Recent information on the church and Christians in Red China, with discussion of future prospects for evangelizing this vast population.

Pope John XXIII: Letters to His Family, translated by DOROTHY WHITE. McGraw-Hill. 1970. 833 pp. \$15.00.

A collection of over seven hundred letters to his humble family, written through the long years from seminarian to Pope, gives a kindly, pastoral portrait of the man who became John XXIII. He rose to increasingly prestigious positions in the church but he never forgot or shut himself off from the concerns of his large family and numerous relatives. His devout thoughts were with them in sickness and health, and much of his income through the years was generously given to meet their basic needs and soften their hardships.

The Twilight of the Presidency, by GEORGE E. REEDY. World. 1970. 205 pp. \$6.95.

The author develops an interesting thesis that the presidency is in deep trouble unless major changes are made in the president's assigned responsibilities and in his overly protected position, largely one of isolation from significant minority viewpoint.

Baptists See Black, compiled by WAYNE DEHONEY. Word. 1969. 117 pp. \$3.50.

A dozen chapters of courage, confession, and candor on the part of Southern Baptist pastors who have stood up to witness and to be counted on the problems of racial conflict. These are little-known stories but deserving of a wide reading to break up stereotypes and offer hope.

Professional Education for the Ministry by EDWARD THORNTON. Abingdon Press. 1970. 301 pp. \$7.50.

Ed Thornton has captured both the fine innuendos and the detailed historical development of the Clinical Pastoral Education movement in the United States. His research has been exacting and complete. Those who have been part of the movement will find many conclusions to argue about but this reviewer found Thornton very objective. He has not glossed over

the personality struggles, the lack of maturity found in any new movement, and the subjectivity of its assumptions. He has given due credit to the tremendous dedication and earnestness of the participants. He sees the movement now reaching for professional maturity in its relationships and objectivity in its understanding as to what Clinical Pastoral Education is. The book will become a text book in seminars and should be read by every clergyman interested in pastoral care.

—Kenneth R. Strom
Deputy Director
V. A. Chaplaincy

The New Westminster Dictionary of the Bible. Edited by HENRY SNYDER GEHMAN. Westminster Press. 1970. 1027 pp. plus maps. \$10.95.

An excellent new Bible aid. Defines more than 5,000 words, phrases, proper names; contains more than 450 illustrations; has a list of abbreviations and signs, a pronunciation guide, and sixteen full-color maps.

Leadership for Church Education by KENNETH O. GANGEL. Moody Press. 1970. 392 pp. \$5.95.

The author has discovered two problems in the area of Christian education to which he speaks in this text: (1) The lack of genuine Bible knowledge on the part of adults in evangelical churches in America; (2) the lack of leadership in local churches. The answer to those problems demands a better Christian education program in the local church. This book seeks to show how such a program may be attained.

Defrost Your Frozen Assets by C. W. FRANKE. Word Books. 1969. 147 pp. \$3.95.

What are the essentials of the Christian faith? How are we to understand Christ's mission for our time? Is the church a bland island of serenity? Can we bridge the gap between faith and action? We have the assets, says the author, to put life in order and answer these probing questions.

But our assets have been frozen by the coldness of indifference, carelessness, neglect, selfishness and the secular mood. We need to warm up the gifts of God and get these assets into usable form.

Paul Tillich's Philosophy of Culture, Science & Religion by JAMES LUTHER ADAMS. Schocken Books, Inc. 1970. 310 pp. Paperback, \$2.95.

Wilhelm Pauck believes that Adams is Tillich's best interpreter. So this is a welcome book inasmuch as Adams lists and defines Tillich's major concepts and then examines these concepts in greater detail (p.18).

Minister on the Spot by JAMES E. DITTES. Pilgrim Press. 1970. 138 pp. \$3.95.

This book, says the author, is a meditation with ministers. He writes of the dilemma of trying to live responsibly in two worlds — that of the ultimate claims and assurances in which the Christian occasionally feels himself belonging; and that overwhelmingly immediate everyday world of people and things in which he knows he is unmistakably immersed (pp.12, 13). Ministers who read this book will be brought face to face with a re-examination of their basic intentions — why they are called to be ministers and how they are fulfilling that call.

Still the Trumpet by J. WALLACE HAMILTON. Revell & Co. 1970. 191 pp. \$4.50.

Dr. J. Wallace Hamilton was called one of the six topmost representatives of the American pulpit. He was a hard-working preacher. Frank Mead asked, "How do you account for it? What made him such a great preacher?" And then he answered: "Hard work — hard, gruelling, endless work lay behind every sermon he ever preached." Dr. Hamilton died in 1968. From his unpublished sermons left behind, the fourteen sermons of this book represent a cross section of his great Spirit-born and Spirit-guided preaching as they delve deeply into a variety of themes and topics.

Institutional Racism in America. Edited by LOUIS L. KNOWLES & KENNETH PREWITT. Prentice-Hall, Inc. 1970. 180 pp. \$5.95.

After months of living in the black community, the editors of this book feel that American society is shot through and through with white racism. In the economic life, in the educational world, in political institutions, everywhere whites are growing stronger and blacks are growing weaker.

"The total number of black-owned businesses in the United States is estimated at no more than 50,000. If black people owned businesses in proportion to their representation in the population, there would be ten times as many black businesses, or 500,000 . . . At the end of 1963, blacks owned or controlled only thirteen banks, fifty life insurance companies, and thirty-four federally insured savings and loan associations, with combined assets totaling \$764 million or only 0.12 percent of the total assets of financial institutions in the country" (pp. 15-16).

The Negro and the City. Edited by RICHARD B. SHERMAN. Prentice-Hall, Inc. 1970. 182 pp. \$5.95.

Years ago Booker T. Washington urged blacks to stay in the rural south. But they had to go where opportunities existed and that meant migration to the cities. Before the great migrations nearly 90 percent lived in the rural areas of the South. Today these statistics are typical: Over two-thirds of the residents in Washington, D. C. are Negroes. Negroes make up nearly half the population of Newark. More than 40 percent in Atlanta, New Orleans, and Memphis. And about a third in Baltimore, Cleveland, Detroit, and Philadelphia. There are also huge concentrations of blacks in Chicago, New York, and Los Angeles.

This book is concerned with the experience of black Americans — their hopes, their problems, their reactions —

in the city since the latter part of the nineteenth century. The book also deals with the problems, disorders, and crises the blacks have met in the cities. Their highest hopes have been frustrated in the city as they searched for a place to live, for a job, and for decent schools.

Spirit in Conflict by WILLIAM WALTER WARMATH. Word Books. 1970. 112 pp. \$2.95.

Henry Drummond rightly declares that "love is the greatest thing in the world"; but William Warmath cautions that love may go wrong and when it does it produces the greatest of evils. Warmath examines seven areas where love misdirected causes havoc and grief. The seven areas of misdirected love are: Pride, envy, anger, sloth, greed, gluttony, and lust.

Antique Weapons by RICHARD AKEHURST. Arco Publishing Co., Inc. 1970. 174 pp. \$5.95.

Surveys the weapons of Europe, the Near East, India, Indonesia, Japan and the American frontier and their extraordinary history, with particular emphasis on weapons available to collectors of modest means. Definitive advice on where and how to buy is offered along with instructions on restorations the collector himself can make.

Fingertip Devotions by AMY BOLDING. Baker Book House. 1970. 102 pp. \$2.50.

Here are 26 devotional pieces written by one who has turned her talents over to God. Some are general as "Your Talents"; others are keyed to special days, as "Leave Some Things Behind" (New Year).

Seven Words of Love by G. HALL TODD. Baker Book House. 3rd Printing: 1968. 71 pp. \$1.50.

Another book on the seven sayings of Christ on the cross; but not *just another book*. These are fresh, thoughtful, invigorating sermons — pointed and helpful.

Contemporary Protestant Thought. Edited by C. J. CURTIS. Bruce Publishing Co. 1970. 225 pp. \$6.95.

The editor, Associate Professor of Religion at De Paul University, purposes in writing this book "to provide students of theology and the general reader, particularly students in Catholic colleges and universities and Catholic readers, with an ecumenically ordered introduction to the thought of the most significant representatives of Protestant theology in the twentieth century." Among the theologians included are: Soderblom; Bonhoeffer; Whitehead; Altizer, Hamilton, and Van Buren; Barth, Brunner, and Niebuhr; Tillich and Bultmann; Cox; Fletcher; and King. Also included is one Catholic, Teilhard de Chardin; one Jewish scholar, Martin Buber; and one representative of Eastern Orthodoxy, Berdyaev.

The Kingdom Within by JOHN A. SANFORD. Lippincott. 1970. 226 pp. \$4.95.

In recent years the tendency has been to emphasize the social impact of the sayings of Jesus. Here is a book that deals with "the significance of the sayings of Jesus for a personal religion, which can guide the individual successfully and meaningfully to a more creative life..." The author declares: "It is this personal dimension, the *inner meaning* of Jesus' sayings to which I wish to call attention in this book" (p.17).

The author seeks to lead the reader to "shed his outer mask" for "sin means living in enslavement to what we don't know about ourselves." *The Kingdom Within* is well illustrated with case histories drawn from the author's work as pastoral counselor and from his own experience.

The Genius of Paul by SAMUEL SANDMEL. Schocken Books, Inc. 1970. 239 pp. Cloth, \$6.50; paperback, \$2.45.

The *Library Journal*, in commenting on this book, says: "Although few students will share all the author's views, it must

be admitted that Dr. Sandmel has argued his case with unusual force and brilliance."

Dr. Sandmel does say: "Above all, (Paul) was a unique man, one of the most unique in the history of the human race... Our task is only that of trying to comprehend him and, whether agreeing with him or not, of confronting his great stature."

What About Horoscopes? by JOSEPH BAYLY. David C. Cook Publishing Co. 1970. 95 pp. 95 cents.

This book might be called *Introduction to the Occult*. It explores the popular field of today: demon possession, voodoo, experiments in extra-sensory perception, seance with the dead, witchcraft, predicting the future, etc. etc. Special attention is given to persons like Bishop Pike, Jeane Dixon, Carroll Righter. Many facts are given about a wide range of spiritism. But the book is only an introduction. More depth will be needed by the average reader as he seeks to make up his own mind whether he is pro or con.

The Church Responds by JOAN THATCHER. Judson Press. 1970. 160 pp. \$2.95.

Is the church alive? Is the renewal of the church really possible? The author of this book, after eighteen months of research, answers firmly: "Yes!" Miss Thatcher spent eighteen months traveling across the country to find out just how the churches are responding to human needs in a fast changing society. She found that laymen and ministers are discovering innovative ways to relate the Christian message to the places where people live and work, laugh and cry.

The basic rediscovery, the author says, of the church renewal movement seems to be that worship and service belong together in the Christian life. The "bread and wine" of the communion meal is followed by "the towel and basin" as Jesus washed the travel-stained feet of his disciples.

An optimistic book which is symbolized by the nine "responds" on the front cover!

The Religious Life by SISTER EDNA MARY. Penguin Books, Inc. 1968. 250 pp. \$1.45.

What kind of life is lived by individual members of a religious community? Sister Edna Mary has written this book for those who ask this question and others. In the Foreword Sister Mary says: "Indeed, the whole thesis of this book is that religious do (those in religious orders), in a particular way, what all Christians are called to do — that their vows are a specific way of carrying out the baptismal promises and that their community life is a particular manifestation of the common life of the church. . . ."

Military Justice and the Right to Counsel by S. SIDNEY ULMER. The University Press of Kentucky. 1970. 115 pp. \$6.50.

S. Sidney Ulmer is professor of political science at the University of Kentucky. In this book he explores the American servicemen's right to counsel, comparing it with citizens' right in the civil courts. He examines the development of the right to counsel from 1787 to the present. The large number of draftees during and following World War II has given impetus to the equalization of rights in the military and civil systems of justice, since these citizen soldiers, unaccustomed to military tradition and restive under its strictness, have brought pressure to bear on Congress to bring about reform of military judicial procedure.

He points out that gradually the right to counsel in the military is drawing closer to civil rights as these have been defined through certain Supreme Court decisions.

The practical status of the right to counsel in the two systems is now fairly equivalent — with some advantages for an accused in each system.

Chasms in the Americas. Edited by DANA S. GREEN. Friendship Press. 1970. 127 pp. \$1.95.

Here is a book designed to help North American young people understand the major issues in Latin America. Chasms

have opened between North America and Latin America — between those who are committed and those who are complacent and unaware. And every day the chasms grow wider. But the first thing we need to do is understand these chasms and that's where this book comes in. It dedicates itself to that objective.

Time of Burning by B. DAVIE NAPIER. Pilgrim Press. 1970. 94 pp. \$2.95.

Using a quartet from the Prophets — Moses, Isaiah, Jeremiah, and Jonah — Napier composes a poetic, free, present-tense narrative and puts us into it. Its aim apparently is to confront the reader or hearer (they were sermons) with God so he will gain light on our modern perplexity.

Will the Old Bob Turnbull Please Drop Dead? by BOB TURNBULL. David C. Cook Publishing Co. 1970. 93 pp. 95 cents.

Bob Turnbull is an actor turned minister. He is now Minister of Youth at the "Prince of Peace Lutheran Church" in Honolulu. He has earned top credits in film features, television, and the legitimate theater. He is a member of The Academy of Motion Picture Arts and Sciences. Since he found Christ he has been especially interested in youth and is now known as The Chaplain of Waikiki Beach. He has a fresh way of communicating the message of Christ. This book is lively, avoids the clichés, and "tells it like it really is." Surely young people will read it if it is placed in their hands.

These Guys Win Wars by CAPTAIN STEPHEN G. ANTONELLI, JR. Carlton Press. 1968. 85 pp. \$3.00.

The author, a chaplain, presents this account of a civilian's orientation into Army life through the eyes and mind of four actual recruits who underwent the processing at Fort Bragg. The story will answer most of the questions that enter a young man's mind before and after his arrival at the reception station. It is "wholesome and well-suited to the teen-age level of interest."

The New Aerobics by KENNETH H. COOPER, M.D. Bantam Books, Inc. 1970. 191 pp. \$1.25.

An *Aerobatics Handbook*, presenting a new concept of exercise, aimed to help the whole family counteract the problems of lethargy and inactivity so widely prevalent in our American occupation. This program was officially adopted by the United States Air Force, with roughly 800,000 members of the Air Force participating.

God and Timelessness by NELSON PIKE. Schocken Books, Inc. 1970. 192 pp. \$7.00.

Christian theologians agree that God is eternal, but disagreement arises over the precise interpretation to be given to the word "eternal." Nelson Pike says it means that "God exists outside of time." Pike writes of the strengths and shortcomings of this analysis of God's eternity. He also treats a wide range of other theological and philosophical topics: the medieval doctrine of predication, the syntactical status of the term "God," the problem of divine foreknowledge, the notion of God's omnipotence, the doctrine of divine immutability, and the general methodological issues connected with the traditional ways of determining the adequacy of statements ascribing specific attributes to God.

Image and Impact by WILLIAM F. FORE. Friendship Press. 1970. 111 pp. \$1.50.

The author states as his purpose: "To examine the impact of the news media upon our lives, particularly in terms of the images they evoke about man and his environment" (p.7).

What are the mass media? They are "the systems of rapid duplication that can send messages over long distances and to large audiences." They are newspapers, television, magazines, books, and the like. But the mass media of communication also transmits much of the culture of a society, including its religion. "We not only know what people eat and how they dress, we also learn what they value

and believe" (p.7).

The Christmas Carol Miracle by LOUISE PUTCAMP JR. Abingdon Press. 1970. 31 pp. \$2.95.

Derrick, Texas, wasn't the kind of town one would associate with Christmas. Instead of snow and evergreens, the season usually brought biting cold, dust, and wind. But Derrick had a very special Christmas the year that Christopher came to the orphanage. *The Christmas Carol Miracle* is a heart-warming account of how the people of a small western town find the true meaning of the spirit of Christmas.

New Life for All by EILEEN LAGEER. Moody Press. 1970. 144 pp. \$1.25.

The story of a powerful lay movement of in-depth evangelism that touched much of the African continent. Making disciples, says Miss Lageer, is "the paradox of God's sovereign action and the Church's responsible co-action." She takes us in this book to where the action is: motivation and mobilization; confession and conversion; prayer and planning; offensives and opposition; successes and setbacks; hallelujahs and heartaches.

Parents on Trial by DAVID WILKERSON. Fleming H. Revell Co. 1970. 174 pp. 75 cents.

This is a book the author says he had to write. It is to parents who are on trial. "Every word and deed of a parent is a fiber woven into the character of a child, which ultimately determines how that child fits into the fabric of society." Wilkerson offers help to concerned parents on what they must do to save our most precious commodity — our youth.

This Mountain Is Mine by MARGARET EPP. Moody Press. 1969. 191 pp. \$3.95.

The true-life drama of a man who asked nothing more than to burn out for God. Henry Bartel and his young wife heard the call of God and left all to spearhead pioneer missionary work in the rigorous mountain land of western China.

Military Justice Is to Justice as Military Music Is to Music by ROBERT SHERRILL. Harper & Row. 1970. 234 pp. \$6.95.

The grim and sorry (and somewhat stacked) narrative record unfolded here is another reminder that military justice is a major element in the things which need to be overhauled if we are ever to have an all-volunteer military establishment. Certainly in the evolution of our understanding of law the day should come soon when servicemen shall have constitutional rights and the military will no longer burden itself with the present antiquated system.

Does the Church Know How to Teach? Edited by KENDIG BRUBAKER CULLY. Harper & Row. 1970. 387 pp. \$7.95.

An "ecumenical dialogue among religious educators." A collection of perceptive and provocative chapters by competent and responsible individuals. The material draws on sociology, American church history, theological trends, and other fields and disciplines to answer the question couched in the title of the book.

The Business Healers by HAL HIGDON. Random House. 1969. 337 pp. \$6.95.

A very readable piece of research on management consultants; the history, personalities, methods, goals and problems in the field.

The Believer's Church by DONALD F. DURNBAUGH. Macmillan. 1968. 315 pp. Paperback, \$2.95.

The subtitle of this book is, *The History and Character of Radical Protestantism*. In the face of the turbulence in the churches today this is a good place to begin a review of church history in terms of earlier individualism and radical patterns of witness and mission.

ADDRESSES OF PUBLISHERS

ABINGDON PRESS, 201-8th Ave., S.
Nashville, Tenn. 37202
ARCO PUBLISHING CO., INC., 219
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Contributors

KARL A. OLSSON resigned as president of North Park College and Theological Seminary, Chicago, June, 1970. In October he begins as director of Leadership Training for Faith at Work, Inc., 279 Fifth Avenue, New York, N.Y. 10016

FRED CLOUD is associate director of the Metropolitan Human Relations Commission, 1034 Stahlman Bldg., Nashville, Tenn. 37201

WINSTON H. TAYLOR is director of United Methodist Information (Washington office), 110 Maryland Avenue, N.E., Washington, D.C. 20002

ROBERT F. HEMPHILL, COL, USAF (Ret), now lives in Japan and is a special lecturer at Tokyo Union Theological Seminary, Tokyo, Japan.

CASPAR NANNES, former religious editor of the *Washington Star*, now is a freelancer living at 4200 Cathedral Avenue, N.W., Washington, D.C. 20015

ROBERT J. HASTINGS is author of several books and editor of the *Illinois Baptist*, 306 W. Main Street, Carbondale, Ill. 62901

WENDELL T. WRIGHT (LTC) is now with the Army Chaplain Board, Fort George G. Meade, Md. 20755



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